Acta Apostolicae Sedis

Volume XXXV (1943)
Commentarium Officiale — The Official Acts of the Holy See

The Holy See

(Sancta Sedes)

An English translation of the Latin edition
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Note on this translation. This English text was produced by a machine-assisted translation pipeline from an OCR transcription of the source Latin edition. The draft translation was made by a specialised translation model, assisted by a dedicated ecclesiastical-Latin knowledge base which supplied Douay–Rheims wording for Scripture quotations and verified place-names and terminology. It is an unofficial reading aid and has *not* undergone formal scholarly revision; occasional errors will remain, particularly in the dense citation apparatus. Marginal references of the form [*Latin ed. p. N*] indicate the corresponding page of the source edition, for alignment with the original scans. Blank leaves and unreadable pages have been omitted.

[*Latin ed. p. 1*]

ACTS OF THE APOSTOLIC SEE, COMMENTARY, Year XXXV, Official Series II, Volume X, Printed by the Vatican Polyglot Press, 1943.

[*Latin ed. p. 5*]

Year XXXV, January 26, 1943 (Series II, Vol. X), No. 1. ACTA APOSOLICAE SEDIS, OFFICIAL COMMENTARY. ADDRESS WHICH THE MOST HOLY POPE PIUS XII GAVE ON DECEMBER 24, 1942, ON THE EVE OF THE NATIVITY OF OUR LORD JESUS CHRIST, IN THE PRESENCE OF THE MOST EM. PP. CARDINALS, THE MOST REV. BISHOPS, AND THE DISTINGUISHED MEMBERS OF THE ROMAN CURIA.

Year after year, Our heart, and certainly also yours, Venerable Brothers and beloved Sons, feels more and more painfully the contrast, so grievous to every Christian and priestly soul, between the most sweet message of the Prince of Peace in Bethlehem and the agonizing spectacle of a world that is wracked and torn by violence; therefore, with nostalgic regret, we recall the joy and serenity of the Christmas gathering of the Supreme Pastor with the chosen company of members of the Sacred College and the Roman Prelature, in those happy days of peace, when everything seemed to breathe harmony of thoughts and hearts. Today, instead, for the fourth time, you find yourselves with Us under the sad nightmare of war, in the dark expectation of a future, the trials of which, if the hand of God does not intervene, might even surpass past sufferings. In other times, Venerable Brothers and beloved Sons, this intimate gathering on the holy Vigil of Christmas was entirely dedicated to you; and the Roman Pontiff, receiving with pleasure the filial tribute of your greetings and your prayers – as He has just now conveyed to Us with such worthy and elevated words, on behalf of all, the venerable and beloved Cardinal Dean of the Sacred College – used to express His thoughts on the most serious questions concerning the Christian world.

[*Latin ed. p. 6*]

Acta Apostolicae Sedis - Official Commentary 6. But the present crisis, which transforms so many things and customs, has also, in part, modified this sweet custom; for the impediments created by the war, which hinder the normal contact between Pastor and flock, have given rise to the need to offer, on the solemn occasion of the Christmas festivities, to the faithful of the whole world the long-desired opportunity to hear directly the voice of the common Father, and thus to rejoice in the holy and providential union that, despite all the upheavals of war, unites them to the center of the Church and to the visible Representative of the King of Peace. We have therefore considered it appropriate to satisfy this pious and filial desire also this year. In previous Messages, it was Our intention to expound the norms and the presuppositions of a true peace among the peoples, conforming,

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therefore, to justice, equity, and love, and We were pleased not only by the testimony of the joyful gratitude of Our devoted children, but also by the respectful agreement of not a few who live outside the visible body of the Church. Aware of the close and essential relationships between the economic, social, and intellectual balance in individual States and international peace, Our Radio Message today will primarily address the conditions and the foundations necessary for pacification and for true order within the Nations. While it would be blindness to deny the gravity of the damages and evils of which society suffers, the conviction of the necessity of a salutary and improving reform spreads among ever more vast and discerning groups, and takes on more extensive and firm external aspects. But often, humanity, weak and reluctant to amend its sins, under the influence of passion, follows the dangerous tendency to replace errors, more or less recognized as such, with other deviations or with simple palliatives, which remedy nothing, instead of immediately initiating and promoting a resolute and open return to truth and to goodness. How often has it thus come to pass: *Erit novissimus error peior priore!* For a healthy conception of human society can only be based on the unshakable foundation of the eternal norms, written in the nature of man, completed and perfected by the light of the revelation brought by Christ, the infallible Master from the cradle to the cross. Where, indeed, can a chair of doctrines and of social reforms find a more convincing foundation than the eloquent silence of the Divine Word incarnate, lying in the manger? If this reform, from merely external changes, wants to arrive at new and vital institutions, it must take its origin and its guidance from "the light..."

[*Latin ed. p. 7*]

"The truth of the Most Holy Pope Pius XII, which illuminates every man who comes into this world," and let the majesty of a divine sanction, and not merely the feared power of human magistrates, extend its wings of protection and guardianship over social life.

When placing the will of the Father above all else, Christ, the Prince of Peace, encountered opposition, whether hidden or overt, and the incomprehension of those who, moved by a purely earthly idea of the mission of their people, saw in the reflection of every justice, goodness, and mercy a "sign of contradiction."

Therefore, should the Church be surprised, if its fate is the same as that of the divine Master, and it takes on a form corresponding to the agitated and troubled character of the modern world? If the Bride of Christ, in the defense of truth and virtue, and her ministers, in their activity and struggle for the salvation of souls, experience within themselves the mystery of the "sign of contradiction," often precisely when they dedicate themselves with supreme love and sacrifice, with generous selflessness and prompt dedication, to combat the errors of the day in order to triumph the Gospel

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and keep away eternal calamities; could this give rise to lamentations, to cowardice, to the weakening of an apostolic courage, kindled by the flame of charity and zeal? Certainly not.

The lament worthy of an apostle, the lament of which the evangelical worker need not be ashamed, is the regret that weighed on the heart of the Savior and made Him shed tears at the sight of Jerusalem, which, to His invitation and His grace, opposed that stubborn blindness and that persevering ignorance, which led it, along the path of sin, to deicide.

Such blindness or incomprehension of the noblest purposes of the Church in its doctrinal and pastoral action, in the face of modern currents of thought that, denying central truths of our holy faith, hinder with countless chains the activity of its ministers—sometimes even on the part of misguided Catholics, who listen to adverse theories and become pawns of foreign influences—has been, is, and will always be; nevertheless, it must be borne by those who follow the Lord in spirit and truth, and accepted with all its bitterness, as a participation in the chalice of He who came to save that which was lost.

When God called you to the priesthood, when He granted its fullness to not a few of you, when the flame... (Luke 2:34).

[*Latin ed. p. 8*]

Acts of the Apostolic See - Official Commentary. 8. Our predecessors chose those who, in the center of the Catholic world, would be counselors and collaborators of the Roman Pontiff in the governance of the Universal Church; to all of you, and to each of you, in different degrees, according to the measure of the grace received, was addressed the question: "Can you drink the chalice which I shall drink?" Your priestly life and activity in the Church and for the Church, your struggle for souls and for the spiritual transformation of the world, will be all the more effective and fruitful, the more courageous and unconditional your heart's response to the Master's question becomes, day by day, hour by hour. Nothing would be less in conformity with the particular needs of the present time than the timidity of those, among whom dwells the "Angel of great counsel," who, in the depths of his wisdom, possesses treasures of advice and remedies for the entire universe. Does not the hour sound precisely now for Christianity, for our faith which overcomes the world, an hour comparable to that of the first encounter of Christ with the ancient paganism; an hour, if full of grave dangers, yet rich in grand promises and hopes of good? May the powerful grace of God raise up among the clergy and within the laity those ardent and generous souls, who will open the way for erring humanity, but hungry and thirsting for unity and brotherhood, to the most noble norms and practices of individual and social life, emanating from Him to whom the Church addresses in the Advent season the moving invocation: "O King of the nations, and desired of them, O Cornerstone, who makest both one:

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come, and save the man whom thou hast made from the clay!" With this prayer on our lips, filled with the anxious desire of all mankind for that concord which arises from peace, to which the Divine Child of Bethlehem inspires men of good will through the singing of the angels, we impart to you all, Venerable Brothers and beloved sons, to those who are united with you in the Lord, and especially to those who are particularly suffering from the calamities of these times, our unchanged paternal Apostolic Blessing. 2 MATTH. 20, 22.

[*Latin ed. p. 9*]

Actu Pii Pp. XII, 9. NUNTIUS RADIOPHONICUS. A Summo Pontifice, die XXIV mensis Decembris anno MCMXMT, in pervigilio Nativitatis D. N. Iesu Christi, universo orbi datus.

Sanctum Natalem et humanitatem dolentem.

Cum semper nova frescura laetitiae et pietatis, carissimi filii universi orbis, quotannis ad adventum Sancti Natalis, a praesepio Bethlehemenis ad aures Christianorum resonat, et suaviter in cordibus eorum reverberatur, nuntius Iesu, lucis in tenebris; nuntius qui illustrat splendore caelestium veritatum mundum obumbratum tragicis erroribus, qui infundit laetam et fidem exuberantem ad humanitatem, angusta profunda et amara tristitia, qui proclamet libertatem filiis Adam, constrictis in catenis peccati et culpae, qui promettat misericordiam, amorem, pacem legiones infinitas dolentium et tribulorum, qui vident felicitatem suam evanescere et vires suas frangeri in tempestate pugnae et odii temporum nostrorum.

Et sacri hae soni, nuntii tali nuntii in omnibus continentibus, non solum rememorant donum divinum, factum humanitati, in initiis aetatis Christianae; sed etiam nuntiant et proclamant veritatem consolantem praesentem, veritatem quae aeterna iuventus, semper viva et vivificante; veritatem "lucis verae, quae illuminat omnem hominem, qui venit in mundum" et quae non scit occasum.

Verbum Aeternum, via, veritas et vita, nascens in squalore cavernae, et sic paupertatem nobilitans et sanctificans, ita incepit missionem suam doctrinae, salutis et redemptionis generis humani, et dixit et consecravit verbum, quod adhuc hodie est verbum vitae aeternae, idoneum ad solvenda quaestiones tormentosas, insolutas et insolubiles ab iis qui adferunt opiniones et media pura et humana; quaestiones quae exsurgunt cruentae, imperiose exigentem responsum, ad mentem et sensum humanitatis amareggiatae et exacerbatae.

Motto "Miseror super omnia" est pro nobis mandatum sacrum, inviolabile, validum et impellens in omnibus temporibus et in omnibus condicionibus humanis, sicut erat signum Iesu; et Ecclesia negaveret se ipsam, cessans esse mater, si se reddideret surdam ad clamorem angustum et filiale, quem omnes classes humanitatis ad aures suas adducunt. Non inten-

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dit se partem capere pro una vel altera formis particularibus et concretis, cum singulae gentes et civitates tendunt ad solvenda problemata grandiosa interna et collaborationis internationalis.

[*Latin ed. p. 10*]

The *Acta Apostolicae Sedis*, the official record, acknowledges that, when respecting divine law, certain things are permissible; but, on the other hand, "column 1 and foundation of truth," and custodian, by the will of God and by the mission of Christ, of both the natural and supernatural order, the Church cannot renounce proclaiming to its children and to the entire universe the unwavering fundamental norms, preserving them from every distortion, obscurity, pollution, false interpretation, and error; all the more so, because the firmness of any new national and international order, earnestly invoked by all peoples, depends on their observance, and not simply on the effort of a noble and courageous will. Peoples, of whom we know the virtues of valor and sacrifice, but also the anxieties and sorrows, and to whom we feel bound, without any exception, in this hour of unspeakable trials and conflicts, by a profound, impartial, and unwavering love, and by an immense desire to bring them every relief and assistance in any way possible.

International relations and the internal order of nations. Our last Christmas message expounded the principles, suggested by Christian thought, for establishing an order of coexistence and international collaboration, in conformity with divine norms. Today, confident of the agreement and interest of all honest people, we wish to focus, with particular care and equal impartiality, on the fundamental norms of the internal order of states and peoples. International relations and internal order are intimately connected, since the balance and harmony among nations depend on the internal equilibrium and the internal maturity of individual states in the material, social, and intellectual spheres. Neither a solid and undisturbed front of peace towards the outside can, in fact, be achieved without an internal front of peace that inspires confidence. Therefore, only the aspiration towards integral peace in both spheres will free peoples from the cruel nightmare of war, and gradually diminish or overcome the material and psychological causes of new imbalances and upheavals.

The twofold element of peace in social life: Every social life, worthy of the name, as it originates from the will for peace, so it tends towards peace; towards that tranquil coexistence of order, in which St. Thomas, echoing the well-known saying of St. Augustine, 2 sees the essence of peace. Two primordial elements therefore sustain social life: coexistence in order, coexistence in tranquility.

1 Timothy 3:15. St. Thomas, *Summa Theologica*, 2nd part, 2nd part, question 29, article 1, ad 1; St. Augustine, *De civitate Dei*, book 1, chapter

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19, paragraph 13, number 1.

[*Latin ed. p. 11*]

Indeed, Pope Pius XII, in his address, speaks of: "CONVIVENCIA IN THE ORDER." The order, which is the foundation of the shared life of men, that is, of intellectual and moral beings, who tend to achieve a purpose consonant with their nature, is not a mere external connection of numerically distinct parts; rather, it is, and must be, a tendency and a progressively more perfect realization of an inner unity, which does not exclude real differences, founded and sanctioned by the will of the Creator or by supernatural norms. A clear understanding of the genuine foundations of every social life is of paramount importance today more than ever, as humanity, intoxicated by the virulence of errors and social deviations, tormented by the fever of discord of desires, doctrines, and intentions, struggles anxiously in the disorder it has itself created, and suffers the effects of the destructive force of erroneous social ideas, which forget the norms of God or are contrary to them. And since disorder cannot be overcome except with an order that is not merely forced and artificial (just as darkness, with its depressing and frightening effects, cannot be banished except by light, and not by will-o'-the-wisps), salvation, renewal, and progressive improvement can only be expected and originate from a return of large and influential groups to the correct social conception; a return that requires extraordinary grace from God and an unwavering will, ready and eager for sacrifice, on the part of good and far-sighted minds. From these more influential and more open groups, the beauty of just social norms will penetrate and be pondered, and then it will pass into the multitudes, bringing with it the conviction of the true, divine, and spiritual origin of social life, thus paving the way for the awakening, the increase, and the consolidation of those moral conceptions, without which even the most proud achievements will be a Babel, whose inhabitants, although they have common walls, speak different and conflicting languages.

God, the First Cause and Ultimate Foundation of Individual and Social Life: From individual and social life, one must ascend to God, the First Cause and ultimate foundation, as the Creator of the first conjugal society, the source of the family society, of the society of peoples, and of nations. Reflecting, albeit imperfectly, His Exemplar, God, One and Three, who, through the mystery of the Incarnation, redeemed and elevated human nature, the shared life, in its ideal and its purpose, possesses, by the light of reason and revelation, a moral authority and an absoluteness that transcends all changes of times; and a force of attraction, which, far from...

[*Latin ed. p. 12*]

From the *Acta Apostolicae Sedis* – Official Commentary: Having been mortified and diminished by deceptions, errors, and failures, [such things]

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irresistibly move the most noble and faithful spirits to resume, with renewed energy, with new knowledge, with new studies, means, and methods, that which in other times and in other circumstances was vainly attempted.

Development and perfection of the human person: The essential origin and purpose of social life is the preservation, development, and perfection of the human person, helping it to rightly implement the norms and values of religion and culture, which the Creator has assigned to each individual and to all of humanity, both as a whole and in its natural branches. A doctrine or social construct that denies or disregards this intrinsic and essential connection with God of all that pertains to man, follows a false path; and while it builds with one hand, it prepares with the other the means that will, sooner or later, undermine and destroy the work. And when, failing to recognize the respect due to the person and the life proper to it, it does not grant it any place in its regulations, in legislative and executive activity, it harms society rather than serving it; it deprives it of all intrinsic value, far from promoting and animating social thought and fulfilling its expectations and hopes, using it as a mere utilitarian phrase, which encounters in ever more numerous groups a resolute and frank rejection.

If social life requires internal unity, it does not exclude differences, which are supported by reality and nature. But when it remains steadfast in the supreme regulator of all that pertains to man, which is God, both the similarities and the differences of men find their proper place in the absolute order of being, of values, and therefore also of morality. When this foundation is shaken, a dangerous discontinuity opens up between the various fields of culture, and uncertainty and instability of boundaries, limits, and values appear, so that only mere external factors, and often blind instincts, then determine, according to the dominant tendency of the day, who should have the predominance of one direction or another.

To the harmful economy of past decades, during which every civil life was subordinated to the stimulus of gain, now succeeds a no less harmful conception, which, while viewing everything and everyone from a political perspective, excludes any ethical and religious consideration. Fatal perversions, pregnant with unpredictable consequences for social life, which is never closer to losing its most noble prerogatives than when it deludes itself into believing that it can deny or forget, with impunity, the eternal source of its dignity: God.

[*Latin ed. p. 13*]

The Acts of Pope Pius XII: Reason, illuminated by faith, assigns to each individual and to particular societies within the social organization a fixed and noble place; and it knows, speaking only of the most important matter, that all the activity of the State, whether political or economic, serves to ensure the lasting realization of the common good; that is, those external

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conditions which are necessary for the development of the qualities and unique characteristics of all citizens, of their material, intellectual, and religious life, because, on the one hand, the forces and energies of the family and of other bodies, to which a natural precedence belongs, are not sufficient, and, on the other hand, the saving will of God has not established within the Church another universal society for the service of the human person and the fulfillment of its religious ends. In a social conception, permeated and sanctioned by religious thought, the activity of the economy and of all other fields of culture represents a universal and most noble forge of activity, exceedingly rich in its variety, coherent in its harmony, where the intellectual equality and the functional difference of men achieve their due and have adequate expression; otherwise, labor is depressed and the worker is demeaned.

Legal order of society and its aims: In order that social life, as willed by God, may achieve its purpose, a legal order is essential, which serves as an external support, refuge, and protection; an order whose function is not to dominate, but to serve, to develop and increase the vitality of society in the rich multiplicity of its aims, leading all individual energies towards their perfection in peaceful cooperation, and defending them, by appropriate and honest means, against everything that is detrimental to their full development. Such an order, "in order to guarantee the balance, security, and harmony of society, also has the power of coercion against those who can only be restrained within the noble discipline of social life by this means; but precisely in the just exercise of this right, an authority truly worthy of the name will never fail to feel the agonizing responsibility before the Eternal Judge, before whose tribunal every false judgment, and especially every distortion of the norms willed by God, will receive its inevitable sanction and condemnation. The ultimate, profound, concise, and fundamental norms of society cannot be affected by human intervention; they may be denied, ignored, despised, or transgressed, but they can never be effectively abrogated by legal means. Certainly, as time passes, conditions change...

[*Latin ed. p. 14*]

The Acts of the Apostolic See – Official Commentary. The life of the Church is not characterized by absolute change, nor by a perfect discontinuity between the laws of yesterday and those of today, between the disappearance of ancient powers and constitutions, and the emergence of new arrangements. In any event, in every change or transformation, the purpose of all social life remains identical, sacred, and obligatory: the development of the personal values of man, as an image of God; and it remains the duty of every member of the human family to implement its immutable ends, whatever the legislator and authority to which he submits. Therefore, its inalienable right, to be recognized by both friends and enemies, to a

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legal order and practice that they feel and understand to be their essential duty to serve the common good, always remains and never ceases, even in the face of opposition. The legal order also has the high and arduous purpose of ensuring harmonious relations, both between individuals, and between societies, and even within these. This will be achieved if legislators refrain from following those dangerous theories and practices, harmful to the community and its cohesion, which derive their origin and spread from a series of erroneous postulates. Among these is legal positivism; which attributes a deceptive majesty to the enactment of purely human laws, and paves the way for a fatal detachment of law from morality; furthermore, the conception which claims for particular nations or races or classes a legal right, as the ultimate and unappealable norm; finally, those various theories, which, although different in themselves and stemming from conflicting ideological viewpoints, agree in considering the State or a class that represents it, as an absolute and supreme entity, exempt from control and criticism, even when its theoretical and practical postulates lead to and clash with the open denial of essential aspects of human and Christian conscience. He who considers with a clear and penetrating eye the vital connection between genuine social order and genuine legal order, and keeps in mind that internal unity in its manifold forms depends on the predominance of spiritual forces, on the respect for human dignity in oneself and in others, on the love for society and the goals set for it by God, cannot be surprised by the sad effects of legal conceptions, which, having strayed from the royal path of truth, proceed on the unstable ground of materialistic postulates; but he will immediately see the urgent need for a return to a spiritual and ethical conception, serious and profound, warmed by the warmth of true humanity and illuminated by the splendor of the Christian faith, which sees in the legal order an external reflection of the social order willed by God, a luminous fruit of the human spirit, also an image of the Spirit of God.

[*Latin ed. p. 15*]

In this organic conception, the only vital one, in which the noblest humanity and the most genuine Christian spirit flourish in harmony, is inscribed the sentence of Scripture, illuminated by the great Aquinas: "Opus iusti pacem" (The work of the just is peace), which applies both to the internal and to the external aspects of social life. It admits neither contradiction nor alternative: love or right, but the fruitful synthesis: love and right. In both, both irradiations of the same Spirit of God, lies the program and the seal of human dignity; both integrate each other, cooperate, animate, support, and join hands in the path of concord and peace, while right paves the way for love, love mitigates right and sublimates it. Both elevate human life in that social atmosphere, where, even amidst the imperfections, obstacles, and hardships of this earth, a fraternal coexistence becomes possible.

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But let the evil spirit of materialistic ideas dominate; let the tendency towards power and tyranny concentrate in its rough hands the reins of events; then you will see, day by day, its disruptive effects appear, love and justice disappear; a sad foreshadowing of threatening catastrophes for a society apostate from God.

II - COEXISTENCE IN TRANQUILITY

The second fundamental element of peace, towards which every human society tends almost instinctively, is tranquility. This blessed tranquility has nothing in common with the stubborn and obstinate clinging to what is; nor with the reluctance, born of indolence and selfishness, to address the problems and issues that the turning of times and the course of generations, with their needs and progress, bring forth as unavoidable necessities of the present. But for a Christian, conscious of his responsibility even towards the smallest of his brothers, there is no tranquil indifference, nor is there escape, but struggle, but action against all inaction and desertion in the great spiritual contest, where the prize at stake is the construction, indeed the very soul, of the future society.

Harmony between tranquility and industriousness

Tranquility in the sense of Aquinas and ardent industriousness do not contradict each other, but rather are harmoniously combined for him who understands.

[*Latin ed. p. 16*]

16 Acta Apostolicae Sedis — An Official Commentary on the beauty and necessity of the spiritual foundation of society, and on the nobility of its ideal. And it is precisely to you, young people, inclined to turn your backs on the past and to direct your gaze towards the future, filled with aspirations and hopes, that we say, moved by deep love and paternal concern: exuberance and boldness alone are not enough, unless they are, as they must be, put at the service of the good and of an unblemished banner. It is futile to strive, to toil, to exhaust oneself without finding rest in God and in His eternal law. It is necessary that you be animated by the conviction that you are fighting for the truth, and that you dedicate your sympathies and energies, your aspirations and sacrifices, to it; that you fight for the eternal laws of God, for the dignity of the human person, and for the attainment of its ends.

Where mature men and young people, always anchored in the eternally living tranquility of God, coordinate their diverse temperaments and activities in a genuine Christian spirit, there, if the driving force is combined with the restraining force, the natural difference between generations will never become dangerous, but will rather vigorously lead to the implementation of God's eternal laws in the changing course of times and conditions of life.

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The Working World: In a particular field of social life, where movements and harsh conflicts arose during a century, there is today calm, at least apparent; in the vast and ever-growing world of work, in the immense army of workers, wage earners, and employees. If one considers the present, with its wartime necessities, as a given fact, this calm may be considered a necessary and justified requirement; but if one looks at the present state from the point of view of justice, of a legitimate and regulated working world, this calm will not be more than apparent until that goal is achieved.

Always motivated by religious reasons, the Church condemned the various systems of Marxist socialism, and condemns them even today, as it is its duty and a permanent right to protect men from currents and influences that endanger their eternal salvation.

But the Church cannot ignore, nor can it fail to see, that the worker, in his effort to improve his condition, encounters obstacles that, far from being in accordance with nature, contradict the order of God and the purpose that He has assigned for earthly goods. Although the paths that were followed were and are false, condemnable, and dangerous; who, and especially what priest or Christian, could remain deaf to the cry that rises from the depths, in a world of a just God, invoking justice and a spirit of brotherhood? Such silence would be culpable and unjustifiable.

[*Latin ed. p. 17*]

Acta Pii PP. XII, 17. Before God, and contrary to the enlightened understanding of the Apostle, who, while teaching that one must be resolute against error, also knows that one must be filled with regard for those who err, and with an open mind to understand their aspirations, hopes, and motives. God, blessing our progenitors, said to them: "Grow and multiply, and replenish the earth, and subdue it" (Genesis 1:28). And to the first head of the family, He said: "In the sweat of thy face shalt thou eat bread" (Genesis 3:19). Therefore, the dignity of the human person normally requires, as a natural foundation for life, the right to the use of the earth's goods; to which corresponds the fundamental obligation to grant private property, if possible, to all. The positive legal norms regulating private property may change and grant a more or less limited use; but if they wish to contribute to the pacification of the community, they must prevent the worker, who is or will be the father of a family, from being condemned to economic dependence and servitude, which is incompatible with his rights as a person. Whether this servitude arises from the power of private capital or from the power of the State, the effect does not change; indeed, under the pressure of a State that dominates everything and regulates the entire public and private life, penetrating even into the realm of conceptions, persuasions, and conscience, this lack of freedom can have even more serious consequences, as experience demonstrates and testifies.

-X- K * Five fundamental points for the order and pacification of human

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society: Whoever, illuminated by reason and faith, considers the foundations and aims of social life, which we have outlined in brief, and contemplates them in their purity and moral elevation, and in their beneficial fruits in all fields, cannot but be convinced of the powerful principles of order and pacification that energies directed towards great ideals and resolute in facing obstacles could bestow, or rather, restore to a world inwardly disrupted, if they were to have overcome the intellectual and legal barriers created by prejudices, errors, indifference, and by a long process of secularization of thought, feeling, and action, which has come to detach and alienate the earthly city from the light and strength of the City of God. Today, more than ever, is the time to repair; to shake the conscience of the world from the grave torpor in which it is held by the poisons of false ideas, widely disseminated.

[*Latin ed. p. 18*]

18 Acta Apostolicae Sedis - Commentarium Officiale: They have caused it to fall; all the more so, in this hour of material and moral ruin, the knowledge of the fragility and inconsistency of every purely human order serves to enlighten even those who, in seemingly happy times, did not feel within themselves and in society the lack of contact with the eternal, and did not consider it as an essential defect of their constructions. What was clear to the Christian, who, deeply believing, suffered from the ignorance of others, is now presented with utmost clarity by the clamor of the terrifying catastrophe of the present upheaval, which takes on the terrible solemnity of a universal judgment, even to the ears of the lukewarm, the indifferent, the inconsiderate: a truth, that is, ancient, which manifests itself tragically in ever-new forms, and thunders from century to century, from people to people, through the mouth of the Prophet: "O Lord, the hope of Israel: all that forsake thee shall be confounded: they that depart from thee, shall be written in the earth: because they have forsaken the Lord, the vein of living waters." Jer 17:13.

I do not lament, but action is the precept of the hour; I do not lament about what is or what was, but about the reconstruction of what will arise and must arise for the good of society. Inspired by a crusader's zeal, it belongs to the best and most chosen members of Christendom to unite in spirit, in truth, in justice, and in love, with the cry: "God wills it!" ready to serve, to sacrifice, as did the ancient Crusaders. If then it concerned the liberation of the land sanctified by the life of the Incarnate Word of God, today, if we may so express it, it concerns the new journey, overcoming the sea of errors of the day and of time, to liberate the spiritual Holy Land, destined to be the foundation and basis of immutable norms and laws for social structures of solid internal consistency. For so high a purpose, from the manger of the Prince of Peace, confident that His grace will spread in all hearts, We address you, beloved sons, who recognize and adore Christ as

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your Savior, to all those who are united with us at least by the spiritual bond of faith in God, and finally, to all those who yearn to free themselves from doubts and errors, eager for light and guidance; and We exhort you with a pleading paternal insistence, not only to deeply understand the agonizing seriousness of this hour, but also to meditate on its possible beneficial and supernatural dawns, and to unite and work together for the renewal of society in spirit and truth. The essential purpose of this necessary and holy Crusade is that the star of peace, the star of Bethlehem, may once again shine upon all humanity.

[*Latin ed. p. 19*]

Acta Pii PP. XII 19, in its resplendent splendor, in its comforting solace, a promise and an augury of a better, more fruitful, and more blessed future. It is true that the path from night to a bright morning will be long; but decisive are the first steps on the path, which leads above the first five milestones, carved with a bronze chisel, bearing the following maxims:

1° The Dignity and Rights of the Human Person.

1) He who desires that the star of peace may shine and remain upon society, should contribute from his side to restoring to the human person the dignity granted to him by God from the beginning; he should oppose excessive aggregation of men, almost as if they were masses without a soul; to their economic, social, political, intellectual, and moral inadequacy; to their lack of solid principles and strong convictions; to their abundance of instinctive and sensual excitements, and to their fickleness; he should favor, by all lawful means, in all fields of life, social forms in which full personal responsibility is made possible and guaranteed, both with regard to earthly matters and with regard to eternal matters; he should uphold the respect and practical implementation of the following fundamental rights of the person: the right to maintain and develop physical, intellectual, and moral life, and particularly the right to religious formation and education; the right to private and public worship of God, including religious charitable works; the right, in general, to marriage and the attainment of its purpose, the right to conjugal and domestic society; the right to work as an indispensable means of maintaining family life; the right to freely choose one's state of life, and therefore also the priestly and religious state; the right to the use of material goods, conscious of one's duties and social limitations.

2° The Defense of Social Unity and Particularly of the Family.

2) He who desires that the star of peace may shine and remain upon society, should reject every form of materialism which sees in the people nothing but a flock of individuals, who, divided and without internal consistency, are considered as material for domination and arbitrary rule; he should seek to understand society as an internal unity, grown and matured; under the governance of Providence, a unity which, within the space assigned to it and according to its particular qualities, tends, through the

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collaboration of different classes and professions, towards the eternal and ever-new ends of culture and religion; he should defend the indissolubility of marriage; he should give to the family, the irreplaceable cell of the people, space, light, and breath, so that it may at-

[*Latin ed. p. 20*]

20 Acta Apostolicae Sedis - An Official Commentary concerning another mission: to perpetuate new life and to educate children in a spirit corresponding to their true religious convictions; to preserve, strengthen, or rebuild, according to its strength, its economic, spiritual, moral, and legal unity; to ensure that the material and spiritual benefits of the family are also shared by the servants; to strive to provide each family with a home, where family life, both materially and morally, can flourish in its vigor and value; to ensure that workplaces and dwellings are not so separated as to make the head of the family and the educator of the children almost a stranger to his own home; above all, to ensure that between public schools and the family, that bond of trust and mutual aid is reborn, which in other times bore such beneficial fruits, and which today has been replaced by distrust where the school, under the influence or domination of the materialistic spirit, poisons and destroys what the parents have instilled in the souls of their children.

3° The dignity and prerogatives of labor. That the star of peace may shine and remain upon society, let labor be given the place assigned to it by God from the beginning. As an indispensable means to the dominion of the world, willed by God for His glory, every labor possesses an inalienable dignity, and at the same time, an intimate connection with the perfection of the person; a noble dignity and prerogative of labor, which in no way is diminished by the toil and hardship, which are to be endured as a consequence of original sin, in obedience and submission to the will of God. He who knows the great Encyclicals of Our Predecessors and Our previous Messages does not ignore that the Church does not hesitate to draw practical consequences from the moral nobility of labor, and to support them with all the authority of her name. These requirements include, in addition to a just wage, sufficient for the needs of the worker and his family, the preservation and perfection of a social order that makes possible a secure, albeit modest, private property for all classes of the people, that favors higher education for the children of the working classes who are particularly endowed with intelligence and good will, that promotes the care and practical activity of the social spirit in the neighborhood, in the town, in the province, in the people, and in the nation, which, by mitigating conflicts of interest and class, removes from the workers the feeling of segregation with the comforting experience of a genuinely human and Christian fraternity. The progress and degree of unavoidable social reforms depend

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on the economic power of individual nations. Only with an exchange of...

[*Latin ed. p. 21*]

The acts of Pope Pius XII, wise, intelligent, and generous, foresee that, among the strong and the weak, a universal peace may be achieved in such a way that no embers of fire and infection remain, from which new calamities might originate. Evident signs lead one to believe that, amidst the ferment of all prejudices and sentiments of hatred, which are inevitable but sad aspects of this acute war psychosis, the consciousness of the intimate mutual dependence of peoples, both for good and for ill, has not been extinguished, but rather has become more vivid and active. Is it not true that more and more profound thinkers see, in the renunciation of egoism and national isolation, the path to general salvation, and are ready to demand from their peoples a heavy share of sacrifices, necessary for social peace in other peoples? May this Our Christmas message, addressed to all those who are animated by good will and a generous heart, encourage and increase the ranks of the social Crusade among all nations! And may God grant victory to their peaceful banner, a victory worthy of their noble undertaking!

4. Reintegration of the Legal Order.

4) Whoever desires that the star of peace may shine and remain fixed in social life, should collaborate in a profound reintegration of the legal order. The legal sentiment of today is often distorted and upset by the proclamation and practice of a positivism and utilitarianism that are subservient and bound to the service of certain groups, classes, and movements, whose programs trace and determine the path of legislation and judicial practice. The rectification of this situation becomes possible when the consciousness of a legal order is revived, one that rests in the supreme dominion of God and is guarded from all human arbitrariness; a consciousness of an order that extends its protective and punitive hand even to the inalienable rights of man, and protects them against the attacks of every human power. From the legal order willed by God emanates the inalienable right of man to legal security, and with it, a concrete sphere of right, protected against every arbitrary attack. The relationship of man to man, of the individual to society, to authority, to civic duties, and the relationship of society and authority to individuals, must be placed on a clear legal foundation and, if necessary, protected by the judicial authority. This presupposes: a) a court and a judge, who take their directives from a law that is clearly formulated and defined;

[*Latin ed. p. 22*]

Acts of the Apostolic See - Official Commentary

b) Clear legal norms, which cannot be overturned by abusive appeals to a supposed popular sentiment and with mere considerations of utility;

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c) Recognition of the principle that the State, and its officials and organizations dependent upon it, are obligated to make amends and to withdraw measures that infringe upon the freedom, property, honor, advancement, and health of individuals.

5. Conception of the State according to the Christian spirit.

5) Whoever desires that the star of peace may arise and shine upon human society, should collaborate in the development of a conception and practice of the State, founded on reasonable discipline, noble humanity, and a responsible Christian spirit; he should help to redirect the State and its power to the service of society, to the full respect of the human person and of his activity for the attainment of his eternal goals; he should strive and work to dispel the errors that tend to divert the State and its primacy from the moral path, and to free them from the eminently ethical bond that links them to individual and social life, and to make them practically renounce or ignore the essential dependence that unites them to the will of the Creator; he should promote the recognition and dissemination of the truth, which teaches, even in the earthly realm, that the deepest meaning and the ultimate moral and universal legitimacy of "to reign" is "to serve."

Considerations on the World War and the Renewal of Society

Beloved children! May God grant that, as Our voice reaches your ears, your hearts may be deeply moved and stirred by the profound seriousness, the ardent solicitude, and the urgent insistence with which We impress upon you these thoughts, which are intended to be an appeal to universal conscience and a call to arms for all those who are ready to ponder and measure the magnitude of their mission and responsibility in light of the vastness of the universal calamity. A large part of humanity, and, we do not shy away from stating it, even not a few of those who call themselves Christians, are in a certain way implicated in the collective responsibility for the erroneous development, the damages, and the lack of moral stature of today's society. This world war, and everything connected with it, whether it be the remote or proximate causes, or its procedures and material effects...

[*Latin ed. p. 23*]

The acts of Pope Pius XII, whether legal, moral, or pertaining to human affairs, represent nothing other than the collapse, perhaps unexpected to the unthinking, but foreseen and lamented by those who penetrated deeply with their gaze into a social order that, behind the deceptive facade or the mask of conventional forms, concealed its fatal weakness and its unrestrained instinct for gain and power? What lay suppressed in times of peace, burst forth at the outbreak of war in a sad series of actions, contrary to human and Christian spirit. International conventions, intended to make war less inhumane by limiting it to combatants, and to regulate the norms of occupation and the treatment of the vanquished, remained ineffectual in

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many places; and who can foresee the end of this progressive deterioration? Do the peoples wish to stand idly by this disastrous progress? Or rather, should they, upon the ruins of a social order that has so tragically demonstrated its unsuitability for the good of the people, unite with all magnanimous and honest hearts in a solemn vow not to rest until throughout all the peoples and nations of the earth, the ranks of those who, determined to restore society to the unwavering center of gravity of divine law, yearn for the service of the person and their community, ennobled in God, become legion? This vow humanity owes to the countless dead who lie buried in the fields of war: the sacrifice of their lives in the fulfillment of their duty is the holocaust for a new and better social order. This vow humanity owes to the infinite, sorrowful ranks of mothers, widows, and orphans, who have seen the light, comfort, and support of their lives torn away. This vow humanity owes to the innumerable exiles whom the hurricane of war has uprooted from their homeland and scattered in foreign lands; who might lament with the Prophet: "Our inheritance is turned to aliens: our houses to strangers." This vow humanity owes to the hundreds of thousands of people, who, without any fault of their own, sometimes only for reasons of nationality or lineage, are destined for death or a progressive decline. This vow humanity owes to the many thousands of non-combatants, women, children, the sick, and the elderly, to whom the aerial war – the horrors of which We have repeatedly denounced from the very beginning – has, without discrimination or with insufficient examination, taken away lives, possessions, health, homes, places of charity, and of prayer.

[*Latin ed. p. 24*]

Acta Apostolicae Sedis - Official Commentary. This vow humanity owes to the flood of tears and bitterness, to the accumulation of pains and torments, which proceed from the devastating ruin of the immense conflict, and which implore Heaven, invoking the descent of the Spirit, that it may deliver the world from the scourge of violence and terror.

Invocation to the Redeemer of the World. And where could you deposit with more tranquil security and confidence, and with more efficacious faith, this vow for the renewal of society, if not at the feet of the "desideratus cunctis gentibus" [desired of all nations], who lies before us in the manger, in all the enchantment of His sweet humanity as a Babe, but also in the moving attractiveness of His nascent redemptive mission? In what place could this noble and holy crusade for the purification and renewal of society have a more expressive consecration and find a more effective stimulus than in Bethlehem, where in the adorable mystery of the Incarnation, the new Adam appeared, from whose fountains of truth and grace it is fitting in every way that humanity draw the salutary water, if it does not wish to perish in the desert of this life? "De plenitudine eius, nos omnes 8 accepimus" [From his fullness we have all received]. His fullness

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of truth and grace, as for two thousand years, pours forth today upon the world with undiminished force; more powerful than the darkness is His light, the ray of His love more effective than the chilling selfishness, which holds back so many men from growing and excelling in their best selves.

You, volunteers of a new noble society, raise the new banner of moral and Christian regeneration, declare war against the darkness of defection from God, against the coldness of fraternal discord; fight in the name of a gravely ill humanity and one that must be healed, in the name of a Christianly elevated conscience. Our blessing and Our paternal encouragement be with your generous undertaking, and may it endure with all those who do not shrink from the hard sacrifices, weapons more powerful than iron to combat the evil of which society suffers.

On your crusade for a social, human, and Christian ideal, may the consoling and inciting star shine that shines upon the cave of Bethlehem, an auspicious and perennial star of the Christian era. To its sight, every heart 9 draws, draws, and will draw strength: "Si consistant adversus me castra... in hoc ego sperabo" [Though a host encamps against me, my heart will trust]. Where this star shines, there is Christ: "Ipso ducente, non errabimus; per ipsum ad ipsum eamus, ut cum nato hodie puero in perpetuum gaudeamus" [Led by Him, we shall not err; through Him we go to Him, that with the Babe born today, we may rejoice forever]. 10

*** IOAN. 1, 16.**

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0 Ps. 26, 3

S. AUGUSTIN, Sermo m, c. 4; MIGNE, PL, t. 38 col. 1007.

[*Latin ed. p. 25*]

The Most Holy Sacred Congregation of the Holy Office.

ACTS OF THE MOST HOLY SACRED CONGREGATION OF THE HOLY OFFICE.

DECREE: PROHIBITION OF A BOOK.

Fourth day of the week, January 20, 1943.

In the general assembly of the Most Holy Sacred Congregation of the Holy Office, the Most Eminent and Reverend Lords Cardinals, entrusted with safeguarding the faith and morals, having heard the vote of the Most Reverend Consultors, condemned and ordered that the book entitled: "STEFANOS JOHANNES, Christliche Einheit im Zeichen des Kreuzes" be

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placed in the Index of Prohibited Books.

And on the following Friday, January 21 of the same month and year, Our Holy Father, Pope Pius XI, by the divine Providence, having received in the usual audience the Most Excellent and Reverend Prefect of the Holy Office, approved, confirmed, and ordered the publication of the resolution of the Most Eminent Fathers.

Given at Rome, from the Offices of the Holy Office, on January 26, 1943.

Ioannes Pepe, Notary of the Most Holy Congregation of the Holy Office.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH.

PROVISIONS REGARDING CHURCHES.

With the following decrees, given by the Sacred Council for the propagation of the Christian Name, Our Holy Father, Pope Pius XI, by divine Providence, has deigned to provide for the following Churches, namely:

On September 6, 1942. — He appointed as the titular bishop of the Church of Benda, the Most Reverend Father Mauritius Bernard Despatures, formerly Bishop of Bangalore.

On October 15. — He appointed as the canon of the Cathedral Church of Bangalore, the Most Reverend Father Thomam Pothakamuri, formerly Bishop of Guntur.

[*Latin ed. p. 26*]

"26 Acta Apostolicae Sedis - Official Commentary, November 10th. — To the titular bishopric of the Church of Colbasa, the Reverend Paul Eo, also known as Okamoto, a priest of the regular clergy of Korea, whom the Apostolic Vicar of Seoul, also known as Keijo, appointed. — To the titular bishopric of the Church of Sufeta, the Reverend Irenaeus Kyûbei Hayasaka, of the regular clergy of the diocese of Sendai. November 17th. — To the archiepiscopal see of Hobart, the Reverend Ernest Tweedy, a priest of the diocese of Maitland. November 18th. — To the titular bishopric of the Church of Rhosus, the Reverend Mark Lacroix, O.M.I., whom the Apostolic Vicar of the Hudson Bay appointed. January 12th, 1943. — To the titular bishopric of the Church of Bareta, the Reverend Hugh O'Neill, of the regular clergy, whom the Most Reverend James Whyte, Bishop of Dunedin, appointed as Coadjutor with the right of succession. — To the titular bishopric of the Church of Serteita, the Reverend Thomas Niu, a priest of the indigenous clergy, whom the Apostolic Vicar of Yangku appointed. — To the titular bishopric of the Church of Matarina in the Province of the Congo, the Reverend Lawrence Déprimoz, a member of the Society of African Missions, whom the Most Reverend Leo Classe, Apostolic Vicar of Ruanda,

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appointed as Coadjutor with the right of succession. — To the titular bishopric of the Church of Nepte, the Reverend Thomas Hughes, a priest of the Society for Missions to the Africans, whom the Apostolic Vicar of Ondo-Ilorin appointed. January 13th. — To the titular bishopric of the Church of Sorana, the Reverend Alphonsus Escalante, of the Society of Maryknoll for Foreign Missions, whom the Apostolic Vicar of Pando appointed. II NOMINATION By Apostolic Letters dated November 10th, 1942, Our Holy Father, Pope Pius XI, deigned to appoint the Most Reverend Thomas Tien, titular Bishop of the Church of Ruspae and hitherto Apostolic Vicar of Yangku, as Apostolic Vicar of Tsingtao. III DECLARATION OF JURISDICTION The religious congregation, of pontifical right, called "The Order of Sisters of the Most Holy Savior and of Saint Bridget," is, by decree of the Sacred Congregation for Christian Missions, dated December 2nd of the year 1942, placed under the immediate jurisdiction of the aforementioned Sacred Dicastery."

[*Latin ed. p. 27*]

The Sacred Congregation of Rites, at BUREMUNDEN. Concerning the beatification and canonization of the Servant of God, Arnold Janssen, founder of the Society of the Divine Word, and also of the two congregations of the Servants of the Holy Spirit, for missionary work, and of the Servants of the Holy Spirit for Perpetual Adoration. Regarding the question of whether a Commission for the Introduction of the Cause should be appointed in this case and for the purpose in question. The lamentable voice: "I thirst," which the Lord uttered while hanging on the cross, signifying the thirst of souls for salvation, with which He burned more intensely than with the most bitter physical thirst, served as an encouragement to the Apostles and to countless preachers of the divine word throughout the subsequent centuries, and to their helpers, so that, unhindered by difficulties, and disregarding every kind of inconvenience and dangers of life, they might generously hasten to the farthest reaches of the earth to preach the Gospel and to bring souls to Christ. Moved by this divine voice, the Roman Pontiffs established the wonderful Congregation of the Sacred College of Urban, of the Propagation of the Faith, in which clerics, born from any region, whether of pagans or heretics, living in fraternal communion, would be trained for missionary service, as it were, under their very eyes, in this venerable city. They also established the Sacred Congregation of Cardinals, "which presides over missions for preaching the Gospel and the Catholic doctrine" (Cod. I. C., 252 § 1). In the same spirit, impelled by divine inspiration, the saints Augustine, Boniface, Cyril and Methodius, and others, traveled through various regions of Europe to preach the Catholic faith. In the 13th century, Saint Francis and Saint Dominic, in the 16th century, Saint Ignatius, and others subsequently sent their disciples to infidels in more remote regions; and in

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the following centuries, numerous missionary congregations of both sexes were established. Among these, those worthy of mention are: the Society of the Divine Word, and the two congregations of the Servants of the Holy Spirit, which the Servant of God, Arnold Janssen, founded, concerning whose life it is fitting to say something, even if briefly.

[*Latin ed. p. 28*]

28 Acta Apostolicae Sedis - Official Commentary. In Goch, a town in the diocese of Muenster, in Germany, lived a pious couple, Gerard Janssen and Catherine Wellesen, whose circumstances were modest, but whose Christian virtues were a shining example, and indeed, deservedly so. The father was a farmer and a priest, and he diligently practiced prayer, especially the recitation of the Rosary; the mother was known as "the praying mother." They had eleven children, whom they raised in holiness. Among these, Arnold distinguished himself, who was born on November 5th of the year of Our Lord 1837, and on the same day was reborn through the sacred waters of baptism. From an early age, the boy displayed an outstanding character, angelic innocence, modest reserve, and exceptional piety, and his parents carefully nurtured these virtues. Arnold eagerly listened to the Annals of the Work for the Propagation of the Faith, which his father often read aloud to his children; this listening, like seed gradually sprouting in fertile soil, foreshadowed that he would become the founder of a missionary society. At the age of twelve, he first approached the Holy Altar. He soon felt called by God to the priesthood; a grace which he preserved with fervent prayers. He attended the minor seminary in the town of Gaesdonck, then the Borromean College in the city of Muenster, and later the University of Bonn and the Academy of Muenster, where he received a professorial diploma. Finally, in the seminary of Muenster, he was trained in theological disciplines, and on the feast of the Assumption of the Blessed Virgin Mary, in the year 1861, he was ordained to the sacred order of the priesthood, and immediately began to serve with zeal as a teacher and assistant rector in the public schools of the town of Bocholt, and also diligently devoted himself to the sacred ministry. He vigorously promoted the pious work of the Apostleship of Prayer in many parishes in Germany; through numerous publications, and through his actions and preaching, he spread this salutary devotion to the Sacred Heart of Jesus. But all of this was not enough for him. The eternal salvation of the non-Christian peoples, to whom Christ had never been preached, moved the Servant of God to establish a missionary house, from which priests, properly trained to preach the Gospel, would be sent to foreign lands. However, since in Germany, under the name of the "Kulturkampf," a fierce persecution was directed against the Catholic Church, he founded this house in the year 1875 in the town of Steyl, in the Netherlands, within the territory of the diocese of Roermond; in which, not without the assistance of the Reverend Father

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Timoleonis Raimondi, Apostolic Vicar of Hong Kong, from the Institute of Saints Ambrose and Charles in Milan,

[*Latin ed. p. 29*]

The Sacred Congregation of Rites, with the approval of John Augustus Paredis, Bishop of Roermond, granted its beginnings to the Society of the Divine Word. Furthermore, in order to provide effective assistance to missionaries for the education of girls and the establishment of institutions for women, the Missionary Congregation of the Servants of the Holy Spirit was founded; and in order that the missionary works might be more abundantly enriched with the aids of divine grace, another Congregation of the Servants of the Holy Spirit, dedicated to perpetual adoration, was also founded. In the year 1879, the first missionaries were sent to China, and in the following years, to other parts of the world. In the meantime, five houses were founded in Europe, and one in the diocese of Chicago, in which candidates for the missions were formed in piety and with suitable knowledge. Countless difficulties opposed him, and he suffered many and grievous sorrows of mind: but he bore and overcame all things bravely, trusting in God, who, as with gold in a furnace, tested his virtues through trials, and generously and magnificently blessed his work. The Society obtained its decree from the Apostolic See in 1901, which is called "laudis," and its final approval in 1910, a few months after the death of Arnold. Both Congregations of the Servants of the Holy Spirit also obtained their approvals. In order that the Kingdom of God might be more and more amplified and strengthened, he wished to open the Steyl house to all, so that spiritual exercises might be held there; but such was the number of people, that, as long as he lived, five thousand four hundred and twenty priests, and more than forty thousand lay people, of whom nearly eight thousand were teachers, refreshed their souls there with pious exercises. With so many merits accumulated, he was struck by a stroke, but remaining of sound mind, he passed away on January 15th, in the year of our Lord 1909, in the kiss of the Lord. The Servant of God, Pope Pius X, had declared him a saint, and the same judgment was expressed by several Cardinals, Bishops, clergy, and people. Therefore, in the years 1935-37, no process was ever instituted, with ordinary authority, concerning his sanctity, or concerning his writings, or concerning his cult; and through petitionary letters to the Roman, Vienna, Buenos Aires, Chicago, and Ienchowfu dioceses, investigations were carried out. In the meantime, several petitionary letters were presented to the Supreme Pontiff, requesting the introduction of the Cause of Beatification, from which five Cardinals, as well as Archbishops and Bishops of Germany, who held a meeting in Fulda, and others from Hungary, Holland, Romania, and the United States of North America,

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participated.

[*Latin ed. p. 30*]

Acts of the Apostolic See - Official Commentary. To the Apostolic Delegate, Porto Rico, Strasbourg, Brazil, Paraguay, Uruguay, Japan, China; to the General Superiors of various Orders and Congregations, to the Chapter of the Cathedral of Roermond, to the Most Reverend William Miklas, President of the Austrian Republic, to several other distinguished individuals. On November 22nd of the year 1939, the Holy Roman Church issued a decree, stating that, according to the deliberations of the servants of God, nothing stood in the way of proceeding further. Therefore, with the Reverend Father Godfrey Groessl, of the Society of the Divine Word, as Postulator of the Cause, and with all due legal formalities observed, the undersigned Cardinal, Prefect and Promoter of the Cause, in a meeting of the Ordinary Congregation of this Sacred Congregation held on July 7th of the same year, proposed a question for discussion: Whether a Commission for the Introduction of the Cause should be appointed, in this case and for this purpose, and he reported on the matter according to custom. The Most Reverend and Venerable Fathers, after hearing the report, and after also hearing the votes of the Official Prelates, and after also hearing the Reverend Father Salvator Natucci, General Promoter of the Faith, judged that the answer should be: Affirmative, namely: That a Commission for the Introduction of the Cause should be appointed, if it pleases the Most Blessed. After a report was made to the Most Blessed Father by the undersigned Cardinal Prefect on the 10th of the same month, and after the Most Reverend Fathers approved, His Holiness deigned to sign the Commission for the Introduction of the Cause of the Servant of God Arnold Janssen with his own hand. Given in Rome, on July 10th of the year of Our Lord 1942. Signed: Eg O. Card. SALOTTI, Bishop, Prefect. Signed: S. A. Carinci, Secretary.

[*Latin ed. p. 31*]

ACTS OF THE TRIBUNALS

SACRED ROMAN ROTA

I. Citations by edict

ALBAE JULIEN. NULLITY OF MARRIAGE (ABRAHAM-BARANYIKOVA)

Since the actual place of residence of the Defendant, Borbala Baranyikova, is unknown in the aforementioned case, we summon her to appear,

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either in person or through a duly appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Piazza e Palazzo della Cancelleria) on March 30, 1943, at 10 o'clock, to discuss and resolve the doubt presented, or to affix her signature, and to set a date for the Rota's deliberation concerning the case: Whether the marriage is null.

Those Ordinaries of places, pastors, priests, and all faithful who have knowledge of the aforementioned residence of Borbala Baranyikova, are to take care that she is informed of this edictal citation.

* Ioannes Teodori, Presiding.

From the Chancery of the Tribunal of the Sacred Roman Rota, January 2, 1943.

Ioannes M. Pinna, Notary.

*

Since the current place of residence of Madame Borbale Baranyikova, the defendant in this case, is unknown, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Rota of Rome (Rome, Palazzo della Cancelleria) on March 30, 1943, at 10 o'clock, to agree upon or sign the aforementioned doubt, and to set the date for the decision of the case before the Rota.

Does it appear that the marriage is null in this case?

The Ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Borbala Baranyikova, should, insofar as possible, inform her of this present citation.

[*Latin ed. p. 32*]

Acta Apostolicae Sedis – Official Commentary § 2 II. NULLITATIS MATRIMONII (BACHULA-CIELUCH). Since the actual place of residence of Mr. Vendelin Cieluch, in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Piazza e Palazzo della Cancelleria) on March 30, 1943, at 10:30 AM, to resolve the doubt in question, or to subscribe to the following, and to designate a date for the Rotal hearing for the determination of the cause: Whether the marriage is null in this case. The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Mr. Vendelin Cieluch, must take care to ensure that he is informed of this edictal citation.

* Ioannes Teodori, –., Prefect.

From the Chancery of the Tribunal of the Sacred Roman Rota, January 2, 1943.

Ioannes M. Pinna, Notary.

* It is unknown where Mr. Vendelin Oieluch, defendant in this cause,

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currently resides; therefore, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on March 30, 1943, at 10:30 AM, to resolve the doubt mentioned above, or to subscribe to the following, and to set the date for the decision of the cause before the Rota. Does it appear that the marriage is null in this case? The Ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Vendelin Cieluch must, insofar as possible, inform him of this citation.

[*Latin ed. p. 33*]

"Ari. et vol. XXXV, 19 Februarii 1943 (Ser. n, v. X) - No. 2. ACTA APOSTOLICAE SEDIS, COMMENTARIUM OFFICIALE. ACTA TRIBUNALIUM. SACRA ROMANA ROTA. I. Causes quae in Tribunali Sacrae Romanae Rotae actae sunt anno 1942, quarum definitiva sententia editur tantum in parte dispositiva. I. ROMANA. - IURIUM ET DAMNORUM. Turnus Rotalis: A. Wynen, Ponens; G. Heard; S. Janasik. Promotor Iustitiae: Advocati: C. I. Pendola; Bernardini, pro actore; H. Benvignati, pro convento. Dubium: "An sententia Rotalis diei 26 Iulii 1940 sit confirmanda, vel infirmanda, in casu?". Sententia diei 5 Ianuarii: "Infirmandam esse, seu non constare de iniuria neque de diffamatione, in casu". II. PARENTINA. - NULLITATIS MATRIMONII ex capite vis et metus. Turnus Rotalis: O. Pecorari, Ponens; H. Caiazzo; F. Roberti. Vinculi Defensor deputatus: Advocatus I. M. Casoria, ex mandato gratuiti patrocinii: I. Benedetti. Dubium: "An constet de nullitate matrimonii, in casu?". Sententia diei 7 Ianuarii: "Negative". III. SANCTI HIPPOLYTI. - NULLITATIS et ignoratae MATRIMONII ex capite vis et naturae matrimonii. Turnus Rotalis: I. Grazioli, Decanus, Ponens; A. Jullien; H. Quattrocolo. ACTA, vol. X, n. 2. — 1 9 - 943. 3"

[*Latin ed. p. 34*]

34 Acta Apostolicae Sedis — Official Commentary of the Substitute of the Defender of the Bond: I. Estella. Advocates acting under the mandate of gratuitous patronage: I. Kauer, F. Della Rocca. Doubt: "Whether the Royal Sentence of March 14, 1935, should be confirmed, or rejected, in this case." Sentence of January 12: "It is to be confirmed, and therefore, there is no declaration of the nullity of the marriage, in this case." I V. POSNANIEN. - Regarding the nullity of marriage. Rotal Court: H. Quattrocolo, Proponent; A. Vinculi Defensor deputatus: Advocate acting under the mandate of gratuitous patronage: I. M. Wynen, G. Heard. Casoria. H. Napoleoni. Doubt: "Whether there is a declaration of the nullity of the marriage, in this case." Sentence of January 14: V. VILNBN. - Regarding the nullity of marriage. Rotal Court: Vinculi MATRIMONII S. Janasik, Defender's Advocate: "Affirmative." Proponent, A. Substitutus: acting under the mandate

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of gratuitous patronage: I. Canestri, I. Teodori. Estella. C. Da Silva. Doubt: "Whether there is a declaration of the nullity of the marriage, in this case." Sentence of January 15: V I. ^VESTMONASTERIEN. - Regarding the nullity of marriage due to a condition imposed. Rotal Court: G. Vinculi Defensor Heard, deputatus: Proponent, S. Janasik, S. M. A. Canestri. Vitale. Advocate: H. Ben vignati. Doubt: "Whether there is a declaration of the nullity of the marriage, in this case." Sentence of January 24: V I I. SENOGALLIEN. Quattrocolo, Defender deputatus: Advocate acting under the mandate of gratuitous patronage: H. Vinculi A. Wynen, G. Heard. Langasco. M. Mantovani. Regarding the nullity of marriage. Rotal Court: "Affirmative." Doubt: "Whether there is a declaration of the nullity of the marriage, in this case." Sentence of February 4: VIII. "Negative." TERGESTINA. - Regarding the nullity of marriage. Rotal Court: Vinculi G. Heard, Defender deputatus: Advocate acting under the mandate of gratuitous patronage: Panem, S. I. Janasik, F. A. Canestri. Cartoni. Regarding the nullity of marriage. Doubt: "Whether there is a declaration of the nullity of the marriage, in this case." Sentence of February 7: "Affirmative."

[*Latin ed. p. 35*]

The Sacred Roman Rota, 35, concerning matters of force and fear. I. TRIESTE. - Concerning the nullity of marriage. Turnus Rotalis: H. Vinculi, Defender, Advocate Caiazzo, appointed: by mandate of the Most Holy Father, F. P. M. Roberti, A. Fidecicehi. Rutten, gratuitous patronage: P. A. D'Avack. Doubt: "Whether it is established that the marriage is null, in this case." Sentence of February 14: "Negative." X. DUBLIN. - Concerning the nullity of marriage, by reason of force and fear. Turnus Rotalis: A. Wynen, Most Holy Father, G. Heard, S. Janasik. Vinculi, Defender, appointed: Advocate by mandate of I. M., gratuitous patronage: E. Rufftni. Doubt: "Whether the sentence of the Rota of August 3, 1939, concerning the matter of force and fear, should be confirmed, or rejected, in this case." Sentence of February 24: "It is to be confirmed, that is to say, it is established that the marriage is null, in this case." XI. ROME. - Concerning the nullity of marriage, by reason of force and fear. Turnus Rotalis: C. Pecorari, Most Holy Father, H. Caiazzo, F. Roberti. Vinculi, Substitute of the Defender, Advocate by mandate of A., gratuitous patronage: C. Bernardini. Doubt: "Whether it is established that the marriage is null, in this case." Sentence of February 25: "Negative." XII. FLORENCE. - Concerning the nullity of marriage, due to the impotence of the man, and of a dispensation concerning a ratified marriage. Turnus Rotalis: A. Vinculi, Defender, Advocate: A. Canestri, Most Holy Father, I. Teodori, C. Pecorari. Moretti. Capalti. Doubts: I. "Whether it is established that the marriage is null, in this case"; and, secondly, negatively: II. "Whether advice should be given to the Most Holy Father concerning a dispensation concerning a marriage ratified and not consummated, in this case." Sentence of February 28: "Negative to both." XIII. BURDIGALEN. -

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Concerning the nullity of marriage, concerning a condition of impediment, namely, disparity of cult. Turnus Rotalis: A. Wynen, Most Holy Father, G. Heard, S. Janasik. Vinculi, Defender, Advocate: D. deputatus: I. Morétti. Lazzarato. Doubt: "Whether it is established that the marriage is null, in this case." Sentence of March 3: "Affirmative."

[*Latin ed. p. 36*]

36. Acts of the Apostolic See - Official Commentary XIV. TURNOVIEN. - Regarding the nullity of marriage based on the defect of consent. Turnus Tribunal: H. Quattrocolo, Presiding, A. Wynen, G. Heard. Defender of the Bond, appointed by mandate: I. Moretti. Defender of the Bond, gratuitously: E. Ruffini. Question: "Does the nullity of the marriage in this case appear?" Sentence of March 4th: "Negative."

XV. MONTISREGALIS. - Regarding the nullity of marriage based on coercion and fear, and also simulated consent, and concerning a dispensation granted after the marriage. Turnus Tribunal: I. Teodori, Presiding, C. Pecorari, H. Caiazzo. Defender of the Bond, appointed by mandate: G. Oesterle. Defender of the Bond, gratuitously: I. Benedetti. Questions: I. "Does the nullity of the marriage in this case appear?"; and to the extent that it is negative: II. "Should counsel be given to the Most Holy [Father] concerning a dispensation regarding a marriage that has been consummated in this case?" Sentences of March 6th: Regarding I: "Negative." Regarding II: "Affirmative."

XVI. DE GUADALAJARA. - Regarding the nullity of marriage based on coercion and fear. Turnus Tribunal: I. Grazioli, Dean, Presiding, A. Jullien, P. Brennan. Defender of the Bond, appointed by mandate: S. M. Vitale. Defender of the Bond, gratuitously: M. D'Alfonso. Question: "Does the nullity of the marriage in this case appear?" Sentence of March 6th: "Affirmative."

XVII. WESTMONASTERIEN. - Regarding the nullity of marriage due to the lack of the essential properties and also due to the exclusion of the possibility of good issue. Turnus Tribunal: G. Heard, Presiding, S. Janasik, A. Canestri. Defender of the Bond: H. Graziani. Substitute: A. Del Corpo. Question: "Does the nullity of the marriage in this case appear?" Sentence of March 7th: "Affirmative."

XVIII. SALISBURGEN. - Regarding the nullity of marriage due to a defect in the form. Turnus Tribunal: C. Pecorari, Presiding, H. Caiazzo, F. Roberti. Defender of the Bond, appointed by mandate: I. C. Silva. Defender of the Bond, gratuitously: Calvi. Question: "Does the nullity of the marriage in this case appear?" Sentence of March 11th: "Negative."

[*Latin ed. p. 37*]

Sacra Romana Rota XIX. ROMA. - Concerning Nullity, Case 37, based on force and fear. Marriage. Turnus Rotalis: A. Canestri, Presiding; I. Teodori, Substitute. Defender of the Bond: C. I. F. Roberti, of Stella. Bernardini. Ques-

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tion: "Does a nullity of marriage exist in this case?" Judgment of March 14th: XX. MANILANA. - Concerning Nullity of Marriage. Turnus Rotalis: H. Vinculi, Defender. Question: "Negatively," due to the excluded good of the offspring. Quattrocolo, Presiding; A. Wynen, appointed; by mandate of F. G. Heard. Romita. Free patronage: R. Romano. Question: "Does a nullity of marriage exist in this case?" Judgment of March 18th: "Negatively." XXI. FERETRANA. - Concerning Nullity of Marriage, based on force and fear. Turnus Rotalis: I. Grazioli, Dean, Presiding; A. Jullien; H. Quattrocolo. Defender of the Bond, appointed: I. Benedetti. Advocate, by mandate of free patronage: P. A. D'Avack. Question: "Is the judgment of the Turnus Rotalis of July 18, 1936 to be confirmed, or overturned, in this case?" Judgment of March 20th: "To be overturned, and therefore, a nullity of marriage exists in this case." XXII. PISAUREN. - Concerning Nullity of Marriage, due to the excluded good of the offspring. Turnus Rotalis: A. Wynen, Presiding; G. Heard; S. Janasik. Defender of the Bond, appointed: Advocate, by mandate of A. Langasco. Free patronage: R. Szenwic. Question: "Does a nullity of marriage exist in this case?" Judgment of March 21st: "Negatively." XXIII. MEDIOLANEN. - Concerning Nullity of Marriage, due to the excluded good of the offspring. Turnus Rotalis: A. Wynen, Presiding; G. Heard; S. Janasik. Promoter of Justice: Defender's Advocate: C. I. Pendola. Substitute: A. Del Corpo. Corsanego. Question: "Does a nullity of marriage exist in this case?" Judgment of March 21st: "Affirmatively."

[*Latin ed. p. 38*]

38 Acta Apostolicae Sedis - Official Commentary XXIV. N. N. - NULLITY OF MARRIAGE based on the impediment of a woman's impotence. Rotal Court: H. Vinculi, Defender of the Bond, Advocate from Caiazzo, appointed; Ponens, F. deputatus: by mandate of Robert, A. Fidecicchi, G. Cesterie, for gratuitous patronage: E. Ruffini. Question: "Does nullity of the marriage exist in this case?" Judgment of March 25: "Negative." XXV. N. N. - NULLITY OF MARRIAGE due to the excluded good of procreation. Rotal Court: A. Jullien, Ponens, H. Quattrocolo, A. Wynen. Vinculi, Defender of the Bond, Advocate, appointed: by mandate of I. M. from Casoria, for gratuitous patronage: F. Cartoni. Question: "Does nullity of the marriage exist in this case?" Judgment of March 26: "Negative." XXVI. ROME. - NULLITY OF MARRIAGE based on the grounds of force, fear, and a condition imposed. Rotal Court: A, Vinculi, Defender of the Bond, Advocate: C. Jullien, Ponens, H. Quattrocolo, A. Wynen, appointed: E. Suárez, Bernardini. Questions: I. "Is a new instance of judgment to be admitted, according to canons 1989 and 1903, in this case?"; and, if affirmative: II. "Is the Rotal judgment of July 13, 1940, to be confirmed or rejected, in this case?"; III. (By order of the Pontifical Commission of July 11, 1941:) "Does nullity of the marriage exist based on the ground of a condition imposed and not fulfilled, in this case?" Judgment of March 30: Regarding I: "Negative."

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Regarding II: "Provisional, depending on the answer to I." Regarding III: "Negative." XXVII. Vicariate Apostolic of DB, UGANDA. - NULLITY OF MARRIAGE due to the impotence of the man and a dispensation granted *super rato*. Rotal Court: I. Vinculi, Defender of the Bond, Advocate, appointed: by mandate of Teodori, Ponens, C. I. Pecorari, H. Caiazzo, Calvi, for gratuitous patronage: M. D'Alfonso. Questions: I. "Does nullity of the marriage exist in this case?"; and, if negative: II. "Should advice be given to the Most Holy Father regarding a dispensation concerning a marriage validly contracted but not consummated, in this case?" Judgment of March 31: Regarding I: "Negative." Regarding II: "Affirmative, with the condition that the man not enter into another marriage without the consent of the Apostolic See."

[*Latin ed. p. 39*]

39. The Sacred Roman Rota, XXVIII. SURRENTINA. – NULLITY OF MARRIAGE based on coercion and fear, and on a condition imposed. Turnus Rotalis: A. Wynen, Judge; G. Vinculi, Defender of the Bond; Advocate: I. F. Heard, S. Janasik. Romita. Ojetti. Question: "Does nullity of the marriage exist in this case?" Sentence of April 9th: XXIX. CLOYNEN. "Negative." based on coercion and fear. – NULLITY OF MARRIAGE. Turnus Rotalis: A. Jullien, Judge; F. Roberti, Substitute for the Defender of the Bond: Corpo. Advocate, by mandate of A. Del, for gratuitous assistance: H. A. Fidecicehi. Napoleoni. Question: "Does nullity of the marriage exist in this case?" Sentence of April 13th: "Affirmative." XXX. N. N. – NULLITY OF MARRIAGE due to impotence, with DISPENSATION requested regarding a valid marriage. Turnus Rotalis: F. Roberti, Judge; A. Fidecicehi, F. Brennan. Substitute Advocate for the Defender of the Bond: I. Stella. By mandate for gratuitous assistance: C. Bernardini. Questions: I. "Does nullity of the marriage exist in this case?"; and, to the extent that it is negative: II. "Should counsel be given to the Most Holy [Father] regarding a dispensation concerning a marriage that is valid but not consummated, in this case?" Sentence of April 14th: Regarding I: "Negative." Regarding II: "Affirmative, with the prohibition for the man to enter into other marriages without the consultation of the Apostolic See." XXXI. SALISBURGEN. – NULLITY OF MARRIAGE due to the excluded "good of the offspring." Turnus Rotalis: A. Canestri, Judge; I. Teodori, C. Pecorari. Defender of the Bond: Advocate: I. G. Cesterie. Benedetti. Question: "Does nullity of the marriage exist in this case?" Sentence of April 17th: XXXII. CONSENTINA. "Negative." – NULLITY OF MARRIAGE based on coercion and fear. Turnus Rotalis: A. Wynen, Judge; G. Heard, S. Janasik. Substitute Advocate for the Defender of the Bond: H. Stella. Tupini. Question: "Should the sentence of the Turnus Rotalis of May 7th, 1940, be confirmed or rejected in this case?" Sentence of April 21st: "It should be rejected, and therefore, nullity of the marriage

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exists in this case."

[*Latin ed. p. 40*]

Acta Apostolicae Sedis - Official Commentary 40 XXXIII. INDIANAPOLIS. - NULLITY OF MARRIAGE due to simulated consent. Turnus Rotalis: I. Teodori, Ponens, C. Pecorari, H. Gaiazzo. Defender of the Bond appointed: Advocate acting on behalf of I. M. Casoria, with gratuitous patronage: C. Da Silva. Doubt: I. "Whether the nullity of the marriage can be established in this case"; and, to the extent that it is negative: II. "Whether advice should be given to the Most Holy [Father] regarding a dispensation concerning a marriage that is valid but not consummated, in this case." Judgment of April 21: Regarding I: "Negative." Regarding II: "Affirmative." XXXIV. concerning force and fear. TURIN. - NULLITY OF MARRIAGE. Turnus Rotalis: H. Caiazzo, Defender of the Bond appointed: Advocate acting on behalf of Ponens, F. I. M. Casoria, with gratuitous patronage: C. Da Silva, A. Fidecicchi. Doubt: "Whether the nullity of the marriage can be established in this case." Judgment of April 22: "Negative." XXXV. concerning issue and the exclusion of the good of the sacrament. TURIN. - NULLITY OF MARRIAGE. Turnus Rotalis: Promotor Iustitiae: Heard, Ponens, S. I. Defender of the Bond appointed: Advocate: C. Janasik, A. Canestri, acting on behalf of I. M. Casoria, with gratuitous patronage: Bernardini. Doubt: "Whether the nullity of the marriage can be established in this case." Judgment of April 23: "Negative." XXXVI. NEOSOLIEN. - NULLITY OF MARRIAGE. Turnus Rotalis: A. Canestri, Ponens, I. Vinculi I. Benedetti, with gratuitous patronage: Defender appointed: Advocate acting on behalf of Teodori, I. C. Pecorari, Pacelli. Doubt: "Whether the nullity of the marriage can be established in this case." Judgment of April 24: "Affirmative." XXXVII. INSULBN. - NULLITY OF MARRIAGE. Turnus Rotalis: H. Vinculi Defender appointed: Advocate Doubt: Caiazzo, acting on behalf of Ponens, F. L. Koppert, with gratuitous patronage: Roberti, H. A. Fidecicchi, Napoleoni. "Whether the nullity of the marriage can be established in this case." Judgment of May 6: "Negative."

[*Latin ed. p. 41*]

Roman Rota, Session XXXVIII. N. N. – Concerning the NULLITY of a marriage, due to the impotence of the man, and regarding a DISPENSATION concerning a VALID marriage. Turnus Rotalis: I. Teodori, Presiding; G. Pecorari; H. Caiazzo. Substitute Defender of the Bond: A. Del Corpo. Advocate: C. Bernardini. Questions: I. "Does the nullity of the marriage exist, in this case?"; and, to the extent that the answer is negative: II. "Should advice be given to the Most Holy [Pope] regarding a dispensation concerning a valid and unconsummated marriage, in this case?" Judgment, dated May 12th: Regarding I. "Negative." Regarding II. "Affirmative."

XXXIX. N. N. – Concerning the NULLITY of a marriage, due to the

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impotence of the man, and regarding a DISPENSATION concerning a VALID marriage. Turnus Rotalis: C. Pecorari, Presiding; H. Caiazzo; F. Roberti. Defender of the Bond appointed: I. M. Pinna. Advocate: R. Romano. Questions: I. "Does the nullity of the marriage exist, in this case?"; and, to the extent that the answer is negative: II. "Should advice be given to the Most Holy [Pope] regarding a dispensation concerning a valid and unconsummated marriage in this case?" Judgment, dated May 20th: Regarding I. "Negative." Regarding II. "Affirmative, with the man forbidden from entering into another marriage without the consultation of the Most Holy See."

XL. POMPEIANA. – Concerning the NULLITY of a marriage, due to clandestine circumstances. Turnus Rotalis: I. Grazioli, Dean, Presiding; A. Jullien; H. Quattrocolo. Defender of the Bond: I. Trezzi. Advocates: C. Pacelli; I. B. Ferrata; and I. Torre. Question: "Should the judgment of the Turnus Rotalis, dated July 30, 1941, be confirmed, or annulled, in this case?" Judgment, dated May 25th: "It should be annulled, and therefore, the nullity of the marriage exists, in this case."

XLI. TAURINEN. – Concerning the NULLITY of a marriage, due to a lack of consent. Turnus Rotalis: I. Teodori, Presiding; C. Pecorari; H. Caiazzo. Promoter of Justice: I. Pendola. Substitute Defender of the Bond: A. Del Corpo. Advocates: M. Zacchi; F. Della Rocca. Question: "Does the nullity of the marriage exist, in this case?" Judgment, dated May 26th: "Negative."

XLII. Concerning DIVIONEN. – Concerning the NULLITY of a marriage, excluding its indissolubility, based on the grounds of force and fear.

[*Latin ed. p. 42*]

42. Acta Apostolicae Sedis - Official Commentary, Tournus Rotal Court: S. Janasik, presiding; A. Canestri, I. Teodori. Defender of the Bond: R. Bidagor. Advocate appointed by gratuitous patronage: G. Da Silva. Question: "Does it clearly follow that the marriage is null in this case?" Sentence of May 28: "Negative."

43. ROMA. Concerning the grounds of force and fear. - NULLITY OF MARRIAGE, Tournus Rotal Court: A. Wynen, presiding; G. Heard, Substitute Defender of the Bond: A. Del S. Janasik. Advocate appointed by gratuitous patronage: A. De Iorio. Question: "Should the sentence of the Rotal Court of November 16, 1940, be confirmed or overturned in this case?" Sentence of June 2: "It is to be confirmed, and therefore it is clear that the marriage is null in this case."

44. COMEN. - NULLITY OF MARRIAGE, concerning the ground of lack of consent. Tournus Rotal Court: I. Teodori, presiding; C. Pecorari, H. Caiazzo. Substitute Advocate for the Defender of the Bond: I. Stella. Advocate appointed by gratuitous patronage: I. Benedetti. Question: "Does it clearly follow that the marriage is null in this case?" Sentence of June 9: "Nega-

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tive."

45. MEDIOLANEN. - NULLITY OF MARRIAGE, concerning the grounds of force and fear. Tournus Rotal Court: H. Caiazzo, presiding; F. Roberti, A. Fidecicchi. Defender of the Bond: R. Fiamingo. Substitute: I. Stella. Question: "Does it clearly follow that the marriage is null in this case?" Sentence of June 10: "Negative."

46. N. N. - NULLITY OF MARRIAGE, concerning the grounds of force and fear, and the exclusion of the common good of procreation. Tournus Rotal Court: H. Quattrocolo, presiding; A. Wynen, F. Roberti. Defender of the Bond: T. Substitute: I. Stella. Ragusa. Question: "Does it clearly follow that the marriage is null in this case?" Sentence of June 10: "Negative."

47. N. N. - NULLITY OF MARRIAGE, concerning the grounds of force and fear, the exclusion of the common good of procreation, and the good of the sacrament. Tournus Rotal Court: A. Wynen, presiding; G. Heard, S. Janasik.

[*Latin ed. p. 43*]

The Sacred Roman Rota, Promoter of the Bond of Justice: I. 43 Pendola. Substitute of the Defender: A. Del Corpo. Advocates: C. and M. A. Pacelli, for the plaintiff; D. Lazzarato, for the defendant. Question: "Does a marriage exist, in this case?" Sentence of June 11th: "Affirmative." XLVIII. N. N. - NULLITY OF MARRIAGE due to an impediment of public decency. Rotal Court: A. Jullien, presiding; H. Quattrocolo; A. Wynen. Promoter of Justice: Vinculi I. Pendola. Appointed Defender: Advocate by mandate, G. Oesterle. Free legal aid: G. Da Silva. Question: "Does a marriage exist, in this case?" Sentence of June 18th: XLIX. N. N. "Negative." - NULLITY OF MARRIAGE due to the wife's impotence and a dispensation concerning a ratified marriage. Rotal Court: H. Quattrocolo, presiding; A. Wynen; G. Heard. Substitute of the Defender: A. Del Corpo. Advocate: F. Bersani. Questions: I. "Does a marriage exist, in this case?"; and, to the extent that it is negative: II. "Should the Holy Father be consulted concerning a dispensation regarding a ratified and unconsummated marriage, in this case?" Sentence of June 25th: "Negative in both cases." L. N. N. - NULLITY OF MARRIAGE under the head of force and fear, and a dispensation concerning a ratified marriage. Rotal Court: A. Canestri, presiding; I. Teodori; C. Pecorari. Substitute of the Defender: A. Del Corpo. Advocates: I. B. Ferrata, I. Torre, and H. Napoleoni, for the plaintiff; E. Ruffini, for the defendant. Questions: I. "Does a marriage exist, in this case?"; and, to the extent that it is negative: II. "Should the Holy Father be consulted concerning a dispensation regarding a ratified and unconsummated marriage, in this case?" Sentence of June 27th: Regarding I: "Negative." Regarding II: "Deferred." LI. AVERSANA. - NULLITY OF MARRIAGE under the head of force and fear. Rotal Court: H. Caiazzo, presiding; F. Roberti; A. Fidecicehi. Substitute of the Defender:

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A. Del Corpo. Advocate by mandate and free legal aid: F. Bersani.

[*Latin ed. p. 44*]

44 Acta Apostolicae Sedis - Official Commentary. Question: "Does nullity of marriage exist, in this case?" Judgment of June 30th: "Negative." L.H. FLORENTINA. - NULLITY OF MARRIAGE based on the grounds of force and fear. Rotational Court: C. Pecorari, presiding; H. Caiazzo; F. Roberti. Defender of the Bond: I. Calvi. Advocate: P. A. D'Avack. Question: "Does nullity of marriage exist, in this case?" Judgment of July 1st: "Negative." LUI. SYRACUSANA. - JURISDICTIONAL. Rotational Court: A. Jullien, presiding; H. Quattrocolo; A. Wynen. Promoter of Justice: Advocates: for the plaintiff; F. N. I. Patrizi, Piazza, C. Pendola, by mandate of Bernardini, for gratuitous assistance, on behalf of the aforementioned. Questions: I. "Whether, concerning what nature and to what extent, the supplement to be provided in favor of the Metropolitan Chapter of SYRACUSANA, which was imposed upon the Episcopal See of AGRIGENTO by the Royal Decree of September 26, 1859, exists in this case"; and to the extent that it is affirmative: II. "Whether the obligation of which the foregoing pertains has ceased by virtue of Article 25 of the Solemn Convention between the Holy See and the Kingdom of ITALIAE of February 11, 1929, in this case"; and to the extent that it is affirmative concerning the second: III. "What sum is to be returned by the Metropolitan Chapter of SYRACUSANA to the Episcopal See of AGRIGENTO, in this case"; and to the extent that it is negative concerning the second: IV. "What sum is due from the Episcopal See of AGRIGENTO to the Metropolitan Chapter of SYRACUSANA, in this case." Judgment of July 1st: Regarding I. "Affirmatively, that the supplement to be provided, of which mention is made in the Royal Decree of September 26, 1859, is an obligation imposed upon the Metropolitan Chapter of SYRACUSANA towards the Episcopal See of AGRIGENTO as a real and perpetual burden, in the annual sum of 1,253 Ducats (or Lire 5,325.25), not only by the authority of the Roman Pontiff, but also by prescription, in this case"; Regarding II. "Negative"; Regarding III. "Subject to what is provided in II"; Regarding IV. "The annual sum of which is mentioned in Question I is due from the Episcopal See of AGRIGENTO to the Metropolitan Chapter of SYRACUSANA from the year 1937, with legal interest, as is established in the judgment." LIV. ALBANEN. - NULLITY OF MARRIAGE based on the grounds of force and fear. Rotational Court: S. Janasik, presiding; A. Canestri; I. Teodori. Substitute for the Defender of the Bond: A. Del Corpo. Advocate for gratuitous assistance: R. Fiamingo.

[*Latin ed. p. 45*]

The Sacred Roman Rota, Case 45: "Does the nullity of the marriage exist, in this case?" Judgment of July 2nd: "Negative." L. V. N. N. – NULLITY OF MARRIAGE, based on the defect of consent. Rotal Court: H.

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Quattrocolo, presiding; A. Wynen; G. Heard. Defender of the Bond: I. M. Pinna. Attorney appointed for free legal assistance: F. Bersani. Questions: I. "Does the nullity of the marriage exist, in this case?" and, to the extent that the answer is negative: II. "Should the Most Holy [Father] be consulted regarding a dispensation concerning a valid but unconsummated marriage, in this case?" Judgment of July 8th: Regarding I: "Affirmative." Regarding II: "Provisional, as stated in the first [question]." LVI. Regarding the excluded good of the offspring. NOVARIEN. – NULLITY OF MARRIAGE. Rotal Court: S. Janasik, presiding; A. Canestri; I. Teodori. Defender of the Bond's Attorney: C. Stella; Substitute: Bernardini. Question: "Does the nullity of the marriage exist, in this case?" Judgment of July 9th: "Negative." LVII. ARRETINA. – NULLITY OF MARRIAGE, based on the imposed condition. Rotal Court: A. Canestri, presiding; I. Teodori; O. Pecorari. Defender of the Bond: I. Moretti. Attorney appointed for free legal assistance: C. Da Silva. Question: "Does the nullity of the marriage exist, in this case?" Judgment of July 10th: "Negative." LVIII. FLORENTINA. – NULLITY OF MARRIAGE, based on the imposed condition and the exclusion [of the offspring]. Rotal Court: I. Teodori, presiding; C. Pecorari; H. Caiazzo. Defender of the Bond: G. Oesterle. Attorney: A. Capalti. Question: "Should the Rotal judgment of June 17, 1939, be confirmed, or overturned, in this case?" Judgment of July 14th: "It should be confirmed, and therefore, the nullity of the marriage does not exist, in this case." LIX. BRUCEN. – NULLITY OF MARRIAGE, based on coercion and fear. Rotal Court: I. Grazioli, Dean, presiding; F. Roberti; A. Fidecicehi.

[*Latin ed. p. 46*]

46 Acta Apostolicae Sedis – Official Commentary on the Defender of the Bond: H. Substitute: I. Stella. Naples. Doubt: "Whether the Royal Decree of February 25, 1939, should be confirmed or rejected in this case." Sentence of July 16: "It is to be confirmed, and therefore, the marriage is declared null in this case."

60. Naples. – NULLITY OF MARRIAGE based on the grounds of force and fear. Royal Tribunal: G. Heard, presiding; S. Janasik, A. Canestri. Defender of the Bond appointed: I. M. Pinna. Advocates: I. Benedetti, C. Bernardini. Doubt: "Whether the marriage is null in this case." Sentence of July 18: "Negative."

61. Rome. – NULLITY OF MARRIAGE based on the grounds of force and fear. Royal Tribunal: I. Teodori, presiding; C. Pecorari, H. Caiazzo. Substitute of the Defender of the Bond: I. Stella. Advocate: R. Szenwic. Doubt: "Whether the marriage is null in this case." Sentence of July 21: "Affirmative."

62. N. N. – NULLITY OF MARRIAGE due to the husband's impotence and a REQUEST FOR A dispensation concerning a ratified marriage. Royal Tribunal: F. Roberti, presiding; A. Fidecicchi, F. Brennan. Defender of the

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Bond appointed by mandate; Advocate ex mandato gratuiti patrocinii: G. Oesterle; Advocate: P. A. D'Avack. Doubts: I. "Whether the marriage is null in this case"; and, to the extent that it is negative: II. "Whether advice should be given to the Most Holy [Father] concerning a dispensation regarding a marriage that has been ratified but not consummated, in this case." Sentence of July 21: Regarding I: "Affirmative." Regarding II: "Subject to the provision in the first [question]."

63. Milan. – NULLITY OF MARRIAGE based on the grounds of a condition imposed. Royal Tribunal: F. Roberti, presiding; A. Fidecicchi; Substitute: A. Corpo. Advocate ex mandato gratuiti patrocinii: H. F. Brennan. Serafini. Doubt: "Whether the marriage is null in this case." Sentence of July 22: "Negative."

[*Latin ed. p. 47*]

Sacred Sacred Rotunda, Session LXIV, and on the 47th day of Belograden. – Concerning the nullity of marriage, excluding the validity thereof due to coercion and fear. Turnus of Tournus: H. Quattrocolo, Presiding; A. Wynen; G. Heard. Promoter of Justice: Vinculi Defensor: I. I. Pendola, of Trezzi. Advocates: I. B. Ferrata; I. Torre, for the plaintiff; O. and I. Pacelli, for the defendant. Doubts: I. "Does it appear that the proceedings in Vienna are valid?" ; II. "Does it appear that the procedural acts, and the judgment in the first instance before the Tribunal of Belograden, are valid?" ; III. "Does it appear that the judgment of the Tribunal of Zagreb is valid?" ; IV. "Are the appeals of the Vinculi Defensor to the Most Holy Office based on the judgment of the Tribunal of Zagreb, confirming the judgment of the Tribunal of Belograden?" Judgment of July 22nd: Regarding I: "It appears that the proceedings in Vienna are invalid, and that the acts of the cause are valid." Regarding II: "It appears that both the procedural acts and the judgment before the Tribunal of Belograden, in the first instance, are valid." Regarding III: "Affirmative." Regarding IV: "Considering the above in III, and the cause shall proceed to the second instance before the Most Holy Tribunal, after a new preliminary investigation." LXV. IANUEN. – Concerning the nullity of marriage, excluding the validity thereof due to coercion and fear. Turnus of Tournus: H. Caiazzo, Presiding; F. Roberti; A. Fidecicehi. Vinculi Defensor appointed: Advocate F. Romita. From the office of gratuitous patronage: C. Da Silva. Doubt: "Does it appear that the marriage is null?" Judgment of July 29th: "Negative." LXVI. N. N. – Concerning the nullity of marriage, excluding the possibility of procreation. Turnus of Tournus: H. Quattrocolo, Presiding; A. Wynen; G. Heard. Vinculi Defensor appointed: Advocate: A. M. Pinna, of Penne, Merlo. Doubt: "Does it appear that the marriage is null?" Judgment of July 29th: "Negative." LXVII. N. N. – Concerning the nullity of marriage, excluding the validity thereof due to coercion and fear, and excluding the possibility of procreation. Turnus of Tournus: G. Heard, Presiding;

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S. Janasik; A. Canestri. Vinculi Defensor's Advocate: I. Substitute: A. Del Corpo, of Torre. Doubt: "Does it appear that the marriage is null?" Judgment of July 30th: "Affirmative."

[*Latin ed. p. 48*]

48 Acta Apostolicae Sedis - Official Commentary LXVIII. ROMA. - NULLITY OF MARRIAGE based on coercion and fear. Rotal Court: I. Grazioli, Presiding; F. Roberti, Assisting; A. Fidecicchi. Substitute for the Defender of the Bond: Advocate: N. Patrizi; I. Stella. (Question: "Whether the decision of the Rotal Court of December 22, 1937, should be confirmed or overturned in this case." Decision of August 4: "To be confirmed, and therefore, there is no declaration of nullity of the marriage in this case," based on coercion and fear. LXIX. N. N. - NULLITY OF MARRIAGE and DISPENSATION? SUPER RATO. Rotal Court: I. Teodori, Presiding; C. Pecorari, Assisting; H. Caiazzo. Substitute for the Defender of the Bond: A. Del Corpo. Advocate: A. Capalti. Questions: I. "Whether there is a declaration of nullity of the marriage in this case"; and, to the extent that the answer is negative: II. "Whether advice should be given to the Most Holy Father regarding a dispensation from a marriage that is valid but not consummated, in this case." Decision of August 4: "Negative to both." LXX. COLUMBN. - NULLITY OF MARRIAGE and DISPENSATION SUPER RATO. Rotal Court: A. Wynen, Presiding; G. Heard, Assisting; S. Janasik. Promoter of Justice: I. Pendola. Substitute for the Defender of the Bond: I. Stella, by mandate of gratuitous patronage: M. D'Alfonso. Questions: I. "Whether there is a declaration of nullity of the marriage in this case"; and, to the extent that the answer is negative: II. "Whether advice should be given to the Most Holy Father regarding a dispensation from a marriage that is valid but not consummated, in this case." Decision of October 13: Regarding I: "Negative." Regarding II: "Affirmative." LXXI. VIGLKVANEN. - NULLITY OF MARRIAGE - INCIDENTAL. Rotal Court: I. Teodori, Presiding; C. Pecorari, Assisting; H. Caiazzo. Defender of the Bond: Advocates: A. conventa; I. Trezzi, for the plaintiff; P. Guidi and R; Romano, for the defendant. Questions: I. "Whether the decree, by which the lower Tribunal rejected the request for supplementary instruction, is subject to appeal"; and, to the extent that the answer is affirmative: II. "Whether a supplementary instruction should be granted.

[*Latin ed. p. 49*]

The Sacred Roman Rota, in the case "III," concerning whether a decree of the Bishop regarding the rejection of a judge is subject to appeal, and to the extent that it is affirmative: "IV," concerning whether judges of the Tribunal of first instance are to be rejected in a case. The judgment of October 13th: Regarding 1. "Affirmative, to the extent that it has the force of a final judgment." Regarding II and III. "Negative." Regarding IV. "Provided in

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III."

LXXII. N. N. - NULLITY OF MARRIAGE due to the excluded good of procreation. Rotal Tribunal: S. Janasik, presiding; A. Canestri; I. Teodori. Substitute of the Defender of the Bond: Ai Advocatus of the free patronage: R. ex mandato gratuiti Del Corpo. Szenwic. The question: "Does nullity of marriage exist in this case?" The judgment of October 15th: "Negative."

LXXIII. N. N. - NULLITY OF MARRIAGE due to lack of consent. Rotal Tribunal: A. Jullien, presiding; ii. Quattrocolo; A. Wynen. Defender of the Bond appointed: G. Oesterle. Advocates: A. C. Iemolo and P. A. D'Avack. The question: "Is the Rotal judgment of June 5, 1941 to be confirmed, or overturned, in this case?" The judgment of October 16th: "To be overturned, and therefore, does nullity of marriage exist in this case, with the proviso that the woman is not permitted to enter into another marriage without the consultation of the Apostolic See."

LXXIV. GENEBURN and FRIBOURG. - NULLITY OF MARRIAGE contrary to the condition of indissolubility. Rotal Tribunal: A. Jullien, presiding; H. Quattrocolo; A. Wynen. Defender of the Bond appointed: Advocate ex mandato P. M. Rutten. Of free patronage: F. Cartoni. The question: "Does nullity of marriage exist in this case?" The judgment of October 30th: "Affirmative."

LXXV. MESSANEN. - NULLITY OF MARRIAGE on the grounds of force and coercion. Rotal Tribunal: A. Canestri, presiding; I. Teodori; C. Pecorari. Defender of the Bond appointed: Advocate ex mandato I. Calvi. Of free patronage: I. Benedetti. The question: "Does nullity of marriage exist in this case?" The judgment of November 7th: "Negative."

LXXVI. SENOGALLIEN. - NULLITY OF MARRIAGE on the grounds of defect of form. Rotal Tribunal: Ai Jullien, presiding; H. Quattrocolo; A. Wynen. ACTA, vol. X, n. 2. - 19-2-1943.

[*Latin ed. p. 50*]

Acts of the Apostolic See - Official Commentary, 50th Volume. Defender of the Bond: Advocates: B. Pellegrini, P. I. Stella. Estella. Doubt: "Does the nullity of the marriage exist, in this case?" Judgment of November 16th: "Negative." LXXVII. BASILBBN. - NULLITY OF MARRIAGE due to the excluded indissolubility. Rotalian Court: A. Jullien, Presiding; H. Quattrocolo, A. Wynen. Defender of the Bond, Advocate: E. deputatus: F. Romita. Ruffini. Doubt: "Does the nullity of the marriage exist, in this case?" Judgment of November 28th: "Affirmative." LXXVIII. VERONBN. - NULLITY OF MARRIAGE. INCIDENTAL. Rotalian Court: F. Roberti, Presiding; A. Fidecicchi, F. Brennan. Promoter of Justice: Defender of the Bond: I. I. Pendola. Trezzi. Advocates: N. Patrizi and I. B. Ferrata. Doubts: I. "Does the Promoter of Justice have the right to appeal, in this case?"; II. "Is the appeal interposed by the Promoter of Justice upheld, in this case?"; III. "Is this same

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appeal time-barred, in this case?" Judgment of December 18th: Regarding I and II: "Affirmative"; Regarding III: "Negative." LXXIX. CARTHAGINEN. concerning consensus and - NULLITY OF MARRIAGE based on the head of clandestine marriage. Rotalian Court: I. Grazioli, Dean, Presiding; A. Jullien, H. Quattrocolo. Defender of the Bond, Advocate: F. deputatus: R. Bidagor. Bersani. Doubt: "Should the Rotalian judgment of February 1st, 1937, be confirmed, or overturned, in this case?" Judgment of December 18th: "To be confirmed with regard to one party, to be overturned with regard to the other party, or to declare the nullity of the marriage based on both grounds." LXXX. SAINT JAMES OF CHILE. - NULLITY OF MARRIAGE based on the head of clandestine marriage. Rotalian Court: C. Pecorari, Presiding; H. Caiazzo, F. Roberti. Defender of the Bond, deputatus: S. M. Vitale.

[*Latin ed. p. 51*]

The Sacred Roman Rota, Session 51. Advocate appointed by virtue of gratuitous patronage: R. Szenwic. Question: "Does a marriage appear null in this case?" Judgment of December 23rd: "Affirmative."

81. ROMA. - Nullity of marriage based on coercion and fear. Rotal Session: I. Teodori, Presiding; C. Pecorari; H. Caiazzo. Advocate appointed by virtue of gratuitous patronage for the Defender of the Bond: I. Stella. Advocate: M. D'Alfonso. Question: "Does a marriage appear null in this case?" Judgment of December 29th: "Negative."

82. BAREN. - Nullity of marriage due to the impediment of indissolubility. Rotal Session: H. Quattrocolo, Presiding; A. Wynen; G. Heard. Advocate appointed for the Defender of the Bond: A. a Langasco. Advocate: A. Mittiga. Question: "Does a marriage appear null in this case?" Judgment of December 30th: "Negative."

II. Causes which were concluded in the same year, 1942, or which, without a final judgment, came to an end due to particular circumstances; to which are added decrees regarding appeals against the rejection of petitions.

I. FODIANA. - Nullity of marriage, concerning an impediment, before the Most Reverend Doctor Ioannes Teodori. Since the plaintiff had renounced the appeal, the Most Reverend Doctor, Presiding, by decree of January 2, 1942, decided to accept the renunciation.

II. VICARIATE APOSTOLIC OF RABAT. - Nullity of marriage, due to an impediment of the bond, before the Most Reverend Doctor Stanislao Janasik. Since the plaintiff party had missed the final deadline, the Most Reverend Doctor, Presiding, by decree of January 17, 1942, ordered that the records of the case be placed in the archives of the Holy Tribunal.

III. MARSEILLE. - Nullity of marriage, due to a condition imposed, before the Most Reverend Doctor Alberto Canestri. Since no procedural act

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had been taken, according to the law, to pursue the appeal, the Most Reverend Doctor, Presiding, by decree of January 22nd,

[*Latin ed. p. 52*]

Acta Apostolicae Sedis - Official Commentary, Volume 52, January 1942, declared the aforementioned appeal abandoned and ordered that the records of the case be placed in the archive. I. ROMA. Concerning the nullity of marriage, presented before the Reverend Father Doctor Albert Canestri. Since, according to the law, no procedural act had been presented to pursue the appeal, the Reverend Father Doctor Ponens, by decree of January 29, 1942, declared the aforementioned appeal abandoned and ordered that the records of the case be placed in the archive. V. FLORENTINA. Concerning the restoration of damages, regarding the rejection of the petition, presented before the Reverend Father Doctor John Teodori. The Royal Court, on March 6, 1942, decreed that the petition of the plaintiff, rejected by the Florentine Tribunal, should be admitted. VI. TERGESTINA. Concerning the nullity of marriage, due to coercion and fear, presented before the Reverend Father Doctor Albert Canestri. Since the agreed-upon deadline had passed, the Reverend Father Doctor Ponens, by decree of March 28, 1942, declared the case concluded and ordered that the records be placed in the archive. VII. ALBINGANEN. Concerning the nullity of marriage, due to a condition imposed, presented before the Reverend Father Doctor Andrea Jullien. Considering the death of one of the parties, the Reverend Father Doctor Ponens, by decree of April 18, 1942, ordered that the records of the case be placed in the archive. VIII. SECOVIEN. Concerning the nullity of marriage, due to the woman's lack of consent, presented before the Reverend Father Doctor John Teodori. Since the woman involved had passed away, the Reverend Father Doctor Ponens, by decree of May 10, 1942, declared the case concluded and ordered that the records be placed in the archive. IX. CATANEN. Concerning the nullity of marriage, due to coercion and fear, presented before the Reverend Father Doctor Henry Caiazzo. Since, within the time established by law, no procedural act had been presented, the Reverend Father Doctor Ponens, by decree of May 26, 1942, declared the appeal abandoned. X. TERGESTINA. Concerning the nullity of marriage, due to the man's lack of consent, presented before the Reverend Father Doctor Henry Caiazzo. Since, for a year, no procedural act had been presented, the Reverend Father Doctor Ponens, by decree of May 26, 1942, declared the appeal abandoned.

[*Latin ed. p. 53*]

Sacra Romana Rota X I. ADMINISTRATIONIS APOSTOLICAE 53 DEBRECINEN. – Concerning the nullity of marriage, due to coercion and fear, before the Reverend Father Doctor Henry Caiazzo. Since no procedural

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act had been filed within the time established by law, the Reverend Father Doctor Ponens, by decree of May 26, 1942, declared the appeal abandoned.

X I I. VICARIATUS APOSTOLICI DE MADADI. – Concerning the nullity of marriage, due to coercion and fear, before the Reverend Father Doctor Henry Caiazzo. Considering the death of one of the parties, the Reverend Father Doctor Ponens, by decree of May 27, 1942, ordered that the records of the case be placed in the archive.

XIII. BELOGRADEN. – Concerning the nullity of marriage, due to the excluded indissolubility, before the Reverend Father Doctor Andrea Jullien. Since two years had elapsed without any procedural act being filed, the Reverend Father Doctor Ponens, by decree of May 30, 1942, declared the appeal abandoned.

X I V. IANUEN. – Concerning the nullity of marriage, due to coercion and fear, before the Reverend Father Doctor Cesare Pecorari. Considering the renunciation of the appeal, the Reverend Father Doctor Ponens, by decree of June 1, 1942, ordered that the records be placed in the archive.

X V. N. N. – Concerning the nullity of marriage, due to the impotence of the husband, before the Reverend Father Doctor Albert Canestri. Since, within the time established by law, no procedural act had been filed to pursue the appeal, the Reverend Father Doctor Ponens, by decree of June 5, 1942, declared the same appeal abandoned and ordered that the records be placed in the archive.

XVI. TERGESTINA. – Concerning the nullity of marriage, due to the excluded indissolubility, before the Reverend Father Doctor William Heard. Since no procedural act had been filed for a year or more, the Reverend Father Doctor Ponens, by decree of June 6, 1942, declared the appeal abandoned and ordered that the records be placed in the archive.

X V I I. CARNUTEN. – Concerning the nullity of marriage, due to coercion and fear, before the Reverend Father Doctor Albert Canestri. Since no procedural act had been filed for a year or more, the Reverend Father Doctor Ponens, by decree of June 13, 1942, declared the case closed and ordered that the records of the case be placed in the archive.

[*Latin ed. p. 54*]

54 Acta Apostolicae Sedis - Official Commentary XVIII. FLORENTINA. - Regarding Credits and Debts, before the Most Reverend Monsignor Sta- R. nislao Janasik. Since, on May 29, 1942, a transaction had been successfully concluded by the parties, the Most Reverend Monsignor Ponens, by decree of June 24, 1942, declared the dispute concluded by agreement and ordered the records of the case to be placed in the archive.

XIX. N. N. - Regarding the Nullity of Marriage, due to the wife's impotence, before the Reverend Monsignor Andrea Jullien. Since the plaintiff had passed away, the Most Reverend Monsignor Ponens, by decree of June

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26, 1942, ordered the records to be placed in the archive.

XX. VENTIMILIEN. - Regarding the Nullity of Marriage, due to lack of consent, before the Most Reverend Monsignor Julio Grazioli, Dean. Since the plaintiff in the case had passed away, the Most Reverend Monsignor Dean Ponens, by decree of July 14, 1942, ordered the records of the case to be placed in the archive.

XXI. TTJRRITANA. - Regarding the Nullity of Marriage, concerning the rejection of the petition, before the Reverend Monsignor Henrico Caiazzo. Since no procedural act had been taken to pursue the appeal, the Most Reverend Monsignor Ponens, by decree of August 5, 1942, declared the same appeal abandoned.

XXII. CASALEN. - Regarding the Nullity of Marriage, due to coercion and fear, due to the simulation of consent, before the Reverend Monsignor Henrico Caiazzo. Since, within the time prescribed by law, no procedural act had been taken, the Most Reverend Monsignor Ponens, by decree of August 5, 1942, declared the petition closed.

XXIII. N. N. - Regarding the Nullity of Marriage, due to the wife's impotence, due to a condition imposed, before the Reverend Monsignor Caesar e Pecorari. Since no procedural act had been taken for a year, the Most Reverend Monsignor Ponens, by decree of October 5, 1942, declared the petition closed.

XXIV. VARSAVIEN. - Regarding Separation, before the Reverend Monsignor Caesare Pecorari. Since the plaintiff had passed away, the Most Reverend Monsignor Ponens, by decree of October 16, 1942, ordered the records of the case to be placed in the archives of the Holy Tribunal.

XXV. ROMANA. - Regarding the Nullity of Marriage, due to an impediment to the bond, due to an error concerning the person, due to coercion and fear, and due to an impediment of disparity of cult, before the Reverend Monsignor Guillelmo Heard.

[*Latin ed. p. 55*]

Sacra Romana Bota 55. After more than a year, no procedural act having been filed, the Reverend Father Ponens, by decree of October 17, 1942, declared the appeal abandoned and ordered the records to be placed in the archive.

XXVI. ROMA. Nullity of marriage, due to a condition imposed, before the Reverend Father William Heard. After more than a year, no procedural act having been filed, the Reverend Father Ponens, by decree of October 17, 1942, declared the appeal abandoned and ordered the records to be placed in the archive.

XXVII. N. N. Nullity of marriage, due to the impotence of the husband, before the Reverend Father Henry Caiazzo. Since no procedural act had been filed for a year, the Reverend Father Ponens, by decree of October

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20, 1942, declared the request of the aforementioned husband, who was pursuing the cause, to be peremptorily terminated, after the appeal had been abandoned.

XXVIII. FLORENTINA. Credit and Damages, before the Reverend Father Stanislao Janasik. Since the dispute between the parties had been settled by an agreement of September 10, 1942, the Reverend Father Ponens, by decree of October 20, 1942, ordered the records to be placed in the archive.

XXIX. Credit, before the Reverend Father John Teodori. PATAVINA. Considering the agreement reached and the subsequent settlement or concord, to which the parties in the cause had come, with the intervention of the Most Reverend Ordinary, the Reverend Father Ponens, by decree of December 1, 1942, declared the case concluded and ordered the records to be placed in the archive.

XXX. MEDIOLANUM. Nullity of marriage, due to coercion and fear, before the Reverend Father Cesare Pecorari. Since no procedural act had been filed for a year, the Reverend Father Ponens, by decree of December 2, 1942, declared the request to be peremptorily terminated.

XXXI. PERUSINA. Nullity of marriage, due to coercion and fear, and due to lack of consent, before the Reverend Father William Heard. Since the plaintiff had died, the Reverend Father Ponens, by decree of December 7, 1942, ordered the records to be placed in the archive.

XXXII. KATOVICEN. Nullity of marriage, due to coercion and fear, before the Reverend Father Henry Caiazzo. Since, for a year and more, no procedural act had been filed,

[*Latin ed. p. 56*]

Acta Apostolicae Sedis - Official Commentary 56. Reverend Father D. Ponens, by decree of December 9, 1942, declared the appeal abandoned.

XXXIII. MARSORUM (Avezzano). Regarding a matter before the Most Reverend D. Alberto Canestri. Since no procedural act had been filed within the legally prescribed time, Reverend Father Ponens, by decree of December 10, 1942, at the request of the patron of the appearing party, declared the case abandoned and ordered the records of the case to be placed in the archive.

XXXIV. N. N. Regarding the nullity of a marriage, due to the wife's impotence, before Reverend Father D. Ioannes Teodori. Since no procedural act had been filed for a year and more, Reverend Father Ponens, by decree of December 14, 1942, declared the appeal abandoned and ordered the records of the case to be placed in the archives of the Holy Tribunal.

XXXV. LUGANEN. Regarding the nullity of a marriage, due to coercion and fear, and due to a condition imposed, before Reverend Father D. Ioannes Teodori. Since no procedural act had been filed for a year and

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more, Reverend Father Ponens, by decree of December 14, 1942, declared the appeal abandoned and ordered the records of the case to be placed in the archives of the Holy Tribunal.

XXXVI. NEO-EBORACEN (New York). Regarding the nullity of a marriage, due to clandestine circumstances, before Reverend Father D. Ioannes Teodori. Since no procedural act had been filed within the legally prescribed time, Reverend Father Ponens, by decree of December 15, 1942, declared the appeal abandoned.

XXXVII. MEDIOLANEN (Milan). Regarding the nullity of a marriage, due to the husband's impotence, before Reverend Father D. Ioannes Teodori. Since no procedural act had been filed within the legally prescribed time, Reverend Father Ponens, by decree of December 15, 1942, declared the appeal abandoned and ordered the records of the case to be placed in the archive.

XXXVIII. DAMNORUM. Regarding a matter before Reverend Father CATACEN D. Ioannes Teodori. Since no procedural act had been filed for a year, Reverend Father Ponens, by decree of December 15, 1942, declared the appeal abandoned and ordered the records of the case to be placed in the archive.

XXXIX. DREPANEN. Regarding the nullity of a marriage, concerning the rejection of the nuptial bed, before Reverend Father Francisco Roberti. Since an agreement had been reached between the parties, Reverend Father Ponens, by decree of December 18, 1942, ordered the records to be placed in the archive.

[*Latin ed. p. 57*]

By order of the Roman Rota, Citation 57, from the PARISIEN edict concerning the NULLITY OF MARRIAGE (THAYBR-MONTGOMERY). Since the current place of residence of Alice Thayer, the plaintiff in this case, is unknown, and it is stated that she left France in 1936 to go to the United States of America, at the request of the opposing party, we summon her to appear, either in person or through a duly appointed representative, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on December 21, 1943, at 12 o'clock, to resolve the aforementioned doubt, or to subscribe to it, and to set the date for the decision of this case before the Rota. Is there evidence of the nullity of the marriage in this case? The ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Alice Thayer, must, insofar as possible, ensure that she is informed of this edictal citation.

* Arcturus Wynen, Presiding. From the Chancery of the Tribunal of the S. Roman Rota, January 11, 1943. Ioannes M. Pinna, Notary.

* The place of current residence of Mrs. Alice Thayer, the plaintiff in

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this case, is unknown; it is said that she left France in 1936 to go to the United States of America, at the instance of the defendant. We summon her to appear, either in person or through a legitimately constituted representative, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on December 21, 1943, at 12 o'clock, to agree upon or subscribe to the doubt mentioned above, and to set the date for the decision of the case before the Rota. Does evidence exist of the nullity of the marriage in this case? The ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Alice Thayer must, insofar as possible, inform her of this citation.

[*Latin ed. p. 58*]

58 Acta Apostolicae Sedis - Official Commentary

ACTA OF THE PONTIFICIAL COMMISSION FOR THE AUTHENTIC INTERPRETATION OF CANONICAL LAWS

RESPONSES TO PROPOSED QUESTIONS

The Most Reverend Fathers of the Pontifical Commission for the Authentic Interpretation of Canonical Laws, having been instructed in a plenary session to respond to the following questions, have ordered that the responses be given as follows:

I — CONCERNING THE EPISCOPAL DELEGATE WITH REGARD TO MARRIAGES

Q. Is it understood that, to an episcopal delegate to whom the power of delegation for the handling of affairs is granted according to canon 199 § 1, a general delegation is also granted, or at least may be granted, to assist in marriages, considering canon 1096 § 1?

A. Negatively.

II - CONCERNING THE GUARDIAN OF THE INSANE

Q. 1. According to canon 1651 § 1, is a regular judicial sentence required to appoint a guardian for those who are deprived of the use of reason or have a less firm mind, or is a decree of the Ordinary sufficient, after his prudent inquiry?

Q. 2. Concerning the notification of citation and the communication of the sentence, of which mention is made in canons 1712 and 1877, must these be done to the person deprived of the use of reason or the infirm of mind, or to their lawfully appointed guardian?

A. Regarding Q. 1 and Q. 2: Negatively to the first part, affirmatively to

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the second.

Given at Rome, in the Vatican City, on the 25th day of January, in the year 1943.

Card. M. MASSIMI, President.

L. S. I. Bruno, Secretary.

[*Latin ed. p. 59*]

Diarium Romanae Curiae 59

DIARIUM ROMANAE CURIAE

SACRA CONGREGAZIONE DEI RITI

Martedì, 12 gennaio 1943, nel Palazzo Apostolico Vaticano, alla augusta presenza del Santo Padre, si è adunata la S. Congregazione dei Riti generale, nella quale gli Emi e Revmi Signori Cardinali, i Revmi Prelati Officiali ed i Revmi Consultori teologi hanno dato il loro voto sulla eroicità delle virtù della Serva di Dio Vincenza Maria Lopez Vicuña, fondatrice dell'Istituto delle Figlie di Maria Immacolata per le giovani addette al servizio domestico.

Martedì, 26 gennaio 1943, nel Palazzo Apostolico Vaticano, si è adunata la S. Congregazione dei Riti preparatoria, nella quale gli Emi e Revmi Signori Cardinali, i Revmi Prelati Officiali ed i Revmi Consultori teologi hanno discusso sulla eroicità delle Virtù del Ven. Servo di Dio Placido Baecher, sacerdote secolare del Terz'Ordine di S. Domenico.

Nei giorni 19 gennaio e 4 febbraio 1943, gli Emi e Revmi Padri della S. Congregazione dei Riti discussero intorno al dubbio, se cioè si possa proporre a Sua Santità di segnare la Commissione sulla introduzione della Causa di beatificazione del Servo di Dio, il Papa Pio X.

Avendo poi Sua Eminenza Revma il Signor Cardinale Carlo Salotti, Prefetto della stessa Congregazione e Ponente o Relatore della suddetta Causa, riferito al Sommo Pontefice Pio XII i risultati della discussione, il Santo Padre ha ordinato che venga introdotta la nobilissima Causa, tenendo conto principalmente della fama universale di santità che circonda il Servo di Dio.

Per questa decisione Pontificia si può procedere alla costruzione dei Processi Apostolici, nei quali, come si usa in tutte le Cause, si deve indagare sulle singole virtù del Servo di Dio, allo scopo di accertarsi se queste abbiano raggiunto l'eroicità richiesta dai sacri canoni.

Trattandosi poi di un Servo di Dio, che la Provvidenza collocò sul vertice della Gerarchia per governare la Santa Chiesa, l'indagine sarà estesa al modo come egli abbia adempiuto i doveri inerenti al suo altissimo officio.

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Martedì, 9 febbraio 1943, nel Palazzo delle Congregazioni a S. Callisto, presso l'Emo e Revmo Signor Cardinale Raffaello Carlo Rossi, Ponente o Relatore della Causa del Beato Francesco Saverio Maria Bianchi, Confessore, sacerdote professo della Congregazione dei Chierici Regolari di S. Paolo, Barnabiti, si è adunata la S. Congregazione dei Riti, antepreparatoria, nella

[*Latin ed. p. 60*]

60 Acta Apostolicae Sedis - Official Commentary, wherein the Reverend Prelates and the Reverend Theological Consultors discussed two miracles, which are asserted to have been wrought through the intercession of the aforementioned Blessed One, and which are proposed for her canonization. On Tuesday, February 16, 1943, in the Apostolic Palace at the Vatican, the Ordinary Session of the Holy Congregation of Rites was held, in which the Eminent and Reverend Lords Cardinals and the Reverend Prelates discussed: Concerning the causes of beatification of the following Servants of God: 1) Bernard Mary of Jesus, General Prefect of the Congregation of Discalced Clerics of the Most Holy Cross and Passion of Our Lord Jesus Christ (Passionists); 2) Augustus Czartoryski, professed priest of the Pious Society of Saint John Bosco (Salesians); 3) Mary Frances of the Five Wounds (Margaret Sinclair), professed nun of the Order of Saint Clare; 4) Arnold Janssen, founder of the Pious Society of the Divine Word and of the Congregation of the Handmaids of the Holy Spirit; 5) Mary Clotilde of Savoy, widow of Napoleon. Concerning the validity of the processes of the following Servants of God: 1) Blessed Mary Josephine Rossello, Virgin of the Third Order of Saint Francis, foundress of the Institute of the Daughters of Our Lady of Mercy; 2) Paola Elizabeth Ceripli, widow Buzecchi Tassis, foundress of the Institute of the Sisters of the Holy Family; 3) Paula Delpuig of Saint Louis, of the Congregation of the Sisters Carmelites of Charity; 4) Brother Muciano Mary, professed religious of the Institute of the Brothers of the Christian Schools; 5) Raphael Mary of the Most Sacred Heart of Jesus, foundress of the Handmaids of the Most Sacred Heart of Jesus; 6) Raphael Captier, professed priest of the Congregation of Saint Dominic for the education of youth, and twelve companions, who were killed in hatred of the faith, as is asserted. BY APOSTOLIC BRIEF, the Holy Father Pius XII, happily reigning, deigned to appoint: October 31, 1942. The Eminent and Reverend Lord Cardinal Raphael Carlo Rossi, Protector of the Archconfraternity of Saint Catherine of Siena in Rome.

[*Latin ed. p. 61*]

Diarium Romanae Curiae 61, December 15, 1942. The Most Reverend and Reverend Monsignor Albert Toso, Prelate Referendary of the Supreme Tribunal of the Apostolic Signature. Assistants at the Papal Throne: January 7, 1943. His Excellency, Reverend Monsignor Giovanni Evangelista Erik Müller, titular Bishop of Lorea, Apostolic Vicar of Sweden. February 3: His

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Excellency, Reverend Monsignor Giuseppe Rolla, Bishop of Forlì. Among those participating: November 3, 1942. Monsignor Emerico Sándor, of the diocese of Alba Julia. November 3: Monsignor Alessandro Raskò, of the diocese of Csanád. January 9, 1943: Monsignor Giuseppe Bortoluzzi, of the diocese of Vittorio Veneto. January 12: Monsignor Salvatore Pandolfi, of the diocese of Castellammare di Stabia. Apostolic Protonotaries, Prelates Domestic of His Holiness: December 6, 1942. Monsignor Michele Tommaso Costigan, of the diocese of Rapid City. December 6: Monsignor Enrico Ermanno Kipp, of the same diocese. December 6: Monsignor Michele Silvestro Roach, of the same diocese. December 6: Monsignor Venceslao A. Sobolewski, of the same diocese. December 6: Monsignor Giovanni R. Mulroy, of the archdiocese of Denver. December 6: Monsignor Carlo H. Hagus, of the same archdiocese. December 6: Monsignor Guglielmo M. Higgins, of the same archdiocese. December 6: Monsignor Luca Sharkey, of the diocese of Buffalo. December 6: Monsignor Giovanni Sheehy, of the same diocese. December 6: Monsignor Pasquale Tronolone, of the same diocese. December 6: Monsignor Giovanni Weismantel, of the same diocese. December 6: Monsignor Enrico Laudenbach, of the same diocese. December 6: Monsignor Giuseppe Maguire, of the same diocese. December 6: Monsignor Carlo Maxwell, of the same diocese. December 6: Monsignor Francesco Radziszewski, of the same diocese. December 6: Monsignor Giovanni Mullett, of the same diocese. December 6: Monsignor Edmondo O'Connor, of the same diocese. December 6: Monsignor Alberto Rung, of the same diocese. December 6: Monsignor Giuseppe Schemel, of the same diocese. December 6: Monsignor Pietro Adamski, of the same diocese. December 6: Monsignor Giuseppe Burkè, of the same diocese.

[*Latin ed. p. 62*]

62 Acta Apostolicae Sedis - Official Commentary, December 7, 1942. Monsignor Giuseppe Glapinski, of the same diocese.

20

Monsignor Alberto Toso, of the archdiocese of Trento.

Monsignor Francesco Fregonara, of the diocese of Novara.

28

4

Monsignor Michele Heìminiak, of the same diocese.

Monsignor Guglielmo J. Blake, of the diocese of Hartford.

Monsignor Giovanni L. Ceppa, of the same diocese.

Monsignor Guglielmo J. Fanning, of the same diocese.

Monsignor Giovanni F. Moore, of the same diocese.

January 1943.

Monsignor Giuseppe Marinelli, of the diocese of San Severino.

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Monsignor Angelo Mariani, of the same diocese.

5

Monsignor Evelio Jandelli, of the same patriarchate.

8

Monsignor Paolino Urtovie, of the archdiocese of Udine.

12

Monsignor Luigi Senia, of the diocese of Castellammare.

Monsignor Giuseppe Spanio, of the patriarchate of Venice.

Monsignor Giovanni Urbani, of the same patriarchate.

20

Monsignor Luigi Aiolà, of the diocese of Crema.

Monsignor Stefano Savoia, of the same diocese.

Monsignor Giovanni Sopsich, of the diocese of Csanád.

With briefs from the Secretariat of State, the Most Holy Father, Pope Pius XII, happily reigning, deigned to appoint:

Secret Chamberlains, honorary:

June 26

August 17

December 20

Monsignor Giovanni Dinn, of the diocese of Leeds.

Monsignor Geronimo Carranza, of the archdiocese of Lima.

Monsignor Luigi Lituma, of the same archdiocese.

27, 1941.

Monsignor Massimo Tessier, of the archdiocese of Ottawa.

June

Monsignor Giovanni Portales, of the same archdiocese.

Monsignor Vittore M. Castro, of the diocese of Piura.

1942.

Monsignor Desiderio Szalabay, of the diocese of Veszprimia.

November 19

December 10

Monsignor Stanislao Bacosi, of the diocese of Chiusi.

Monsignor Amedeo Poloni, of the patriarchate of Venice.

Monsignor Giuseppe Olivetti, of the same patriarchate.

Monsignor Francesco Sideri, of the diocese of San Severino.

Monsignor Francesco Martini, of the same diocese.

31

Monsignor Fino Fantini, of the archdiocese of Udine.

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Monsignor Giuseppe Nemecseck, of the diocese of Gran Varadino.

Monsignor Antonia Szabados, of the same diocese.

Monsignor Costantino Pettigrew, of the archdiocese of Cincinnati.

Monsignor Giovanni Kuhn, of the same archdiocese.

[*Latin ed. p. 63*]

Diarium Romanae Curiae 63, December 31, 1942. Monsignor Clarence Issenmann, of the same archdiocese. January 6, 1943. Monsignor Giuseppe Sona, of the archdiocese of Turin.

Monsignor Autari Cerchi (Rome), 17.

Monsignor Luigi Della Paolera, of the diocese of Alife.

Monsignor Elia Martini, of the diocese of Ascoli Piceno.

Monsignor Federico Sgattoni, of the same diocese. 20.

Monsignor Ugo Masotti, of the archdiocese of Udine.

Monsignor Ruggero Bancale, of the diocese of Sovana-Pitigliano.

Monsignor Tommaso Celata, of the same diocese. 22.

Monsignor Marcantonio De Feo, of the diocese of Avellino. 28.

February 3.

Monsignor Francesco Fontana, of the diocese of Vicenza.

Monsignor Stefano Mnohel, of the diocese of Iscepusio.

Secret honorary chamberlains, with sword and mantle, of the rank of 8. 8.: December 17, 1942.

Mr. Ludovico, of the Marchi family Serafini, of the archdiocese of Bologna.

Mr. Count Carlo Giovanni Antamoro (Rome).

The noble Rodolfo, of the Marchi family Capelletti, of the diocese of Rieti. 19.

Mr. Egon von Petersdorff, of the archdiocese of Trento. 22.

Mr. Giuseppe Archi, of the archdiocese of Florence.

Honorary chamberlains in peacock blue, of the rank of 8. 8.: August 13, 1942.

Monsignor Zoltano Autal, of the diocese of Cassovia.

Monsignor Roberto Arányi, of the same diocese. 17, December.

Monsignor Francesco Airaldi, of the diocese of Mondovì.

Monsignor Raffaele Ciabattini, of the diocese of Pontremoli.

Monsignor Alfonso Zandini, of the same diocese.

January 19, 1943.

Monsignor Attilio Alai, of the diocese of Reggio Emilio.

May 28, 1942.

Monsignor Giulio Lengyel, of the apostolic administration of Miskolc.

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Honorary chamberlains *extra Urbem*, of the rank of 8. 8.: January 28, 1943.

Monsignor Teodoro Giorgio Romza, of the diocese of Munkács.

Honorary chamberlains, June 27, December 17.

Mr. Francesco Saverio Poscetti (Rome).

Mr. Giovanni Florio (Rome).

[*Latin ed. p. 64*]

Acts of the Apostolic See - Official Commentary

HONORS

With Brief Apostolical Decrees, the Most Holy Pope Pius XII, reigning happily, deigned to bestow:

The Grand Cross of the Order of Saint Gregory the Great, civil class: December 15, 1942.

Upon the Reverend Monsignor Giuseppe Benvenuti, of the diocese of Treviso.

January 22, 1943.

Upon the Reverend Monsignor Leone Girolami, of the diocese of Concordia.

Upon the Reverend Monsignor Vittorio Tapia, of the diocese of Vittoria.

The Cross of the Order of Saint Gregory the Great, civil class: December 6, 1942.

Upon the Reverend Monsignor Giovanni J. Sullivan, of the archdiocese of Denver.

Upon the Reverend Monsignor Erberto Fairall, of the same archdiocese.

January 16, 1943.

Upon the Reverend Monsignor Giovanni L. Dower, of the same archdiocese.

The Grand Cross of the Order of Saint Sylvester: December 6, 1942.

Upon the Reverend Monsignor Carlo Antonio Croce, of the diocese of Lodi.

Upon the Reverend Monsignor Leonardo Fumagalli, of the same diocese.

January 8, 1943.

Upon the Reverend Monsignor Vito Bellini, of the archdiocese of Milan.

Upon the Reverend Monsignor Ferdinando Ricci, of the diocese of Tivoli.

Upon the Reverend Monsignor Mario Rosa (Rome).

Upon the Reverend Monsignor Giuseppe De Marchi, of the diocese of Treviso.

Upon the Reverend Monsignor Giacomo Girardi, of the archdiocese of

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Turin.

Upon the Reverend Monsignor Edoardo Oderio (Rome).

Upon the Reverend Monsignor Emilio Cavassa, of the archdiocese of Turin.

January 1943.

Upon the Reverend Monsignor Giuseppe Doglio, of the diocese of Alessandria.

Upon the Reverend Monsignor Lorenzo Paulini (Rome).

The Cross of the Order of Saint Sylvester: December 6, 1942.

Upon the Reverend Monsignor Battista Goldaniga, of the diocese of Lodi.

Upon the Reverend Monsignor Luigi Massa, of the diocese of Ivrea.

Upon the Reverend Monsignor Luigi Aldo Polchi, of the diocese of Acqui.

January 10, 1943.

Upon the Reverend Monsignor Giovanni Tresca, of the archdiocese of Benevento.

Upon the Reverend Monsignor Giovanni Battista Marcon, of the diocese of Treviso.

Upon the Reverend Monsignor Mario Ferracin, of the same diocese.

January 14, 1943.

Upon the Reverend Monsignor Guglielmo Mollari (Rome).

Upon the Reverend Monsignor Raffaele Quadrani (Rome).

[*Latin ed. p. 65*]

Year and Volume XXXY, March 20, 1943 (Series H, Volume X), No. 3. ACTA APOS- TOLICAE SEDIS. OFFICIAL COMMENTARY. PAPAL ACTS. I. APOS- TOLIC LETTER. CONCERNING THE HONOR OF A MINOR BASILICA BESTOWED UPON THE CATHEDRAL CHURCH OF BIRMINGHAM. ARCHDIOCESE OF BIRMINGHAM. PIUS PP. XII. For the perpetual memory of the event. — The Most Reverend Thomas Williams, Archbishop of Birmingham, has brought to Our attention that on the twenty-first of this month, the one hundredth anniversary will be happily completed since the cathedral church, a Gothic structure erected with care and diligence by the Apostolic Vicar of that time, was consecrated, to the joy and with great thanksgiving to God by all Catholics of England, and in which the relics of St. Cadoc, then discovered, were presented for the veneration of the faithful. The solemn dedication of this cathedral church took place in the year 1841, and gave the Catholics of that nation the greatest hope that more and more would return daily to the bosom of the common Mother Church. And indeed, with God's favor, this has come to pass, so that the Diocese of Birmingham, established in the year

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1850, was raised to the dignity and rank of a Metropolitan Archdiocese in the year 1911. Now, in order to perpetuate the memory of the centennial of the consecration, the aforementioned Archbishop has requested that We deign to elevate the cathedral church of Birmingham to the dignity of a Minor Basilica. We readily and gladly consider it fitting to grant this request, not only to show Our favor to the Metropolitan Archbishop, but also to all the Dioceses and Christian faithful of the English nation, from which city so many have returned to the one fold of Christ.

[*Latin ed. p. 66*]

Acts of the Apostolic See - Official Commentary 66. The parish church had a happy beginning, is loved and venerated; therefore, the cathedral of the same city is rightly considered of the greatest importance and is regarded as a historical monument of the Catholic Church. Therefore, having heard the Venerable Brother, Our Charles, Cardinal Salotti, Bishop of Praeneste, Prefect of the Sacred Congregation of Rites, and having attentively considered the recommendation of Our Apostolic Delegate in England, with certain knowledge and mature deliberation, and with the fullness of Our Apostolic power, by the tenor of the present document, and perpetually, We elevate the cathedral church of the archdiocese of Birmingham to the title and dignity of a Minor Basilica, with all the honors and privileges that belong to this title by right. Contrary to anything whatsoever. We grant this, We establish, We decree that the present document shall remain forever valid and effective; that it shall have and obtain its full and complete effect; and that those to whom it pertains, or who may pertain to it, shall fully support it now and in the future; and that it shall be rightly judged and defined; and that it shall be declared void from this moment and forever if anything contrary to these things should happen, knowingly or unknowingly, by anyone, by any authority whatsoever. Given in Rome, at St. Peter's, under the Fisherman's ring, on the eleventh day of the month of June, in the year 1941, the third year of Our pontificate. A. Card. MAGLIONE, Secretary of State.

II. THE PARISH CHURCH DEDICATED TO SAINT MARK IS ENRICHED WITH THE TITLE OF A MINOR BASILICA OF THE CITY IN HONOR OF SAINT MARK. PIUS PP. XII. For the perpetual memory of this event. - At the end of the thirteenth century, a church in honor of Saint Mark was already built in the city of Florence. By order of Pope Eugene IV, the Order of the Preachers obtained it permanently in the year 1436, and from then until our own time, it has been held and administered very well. This sacred building, Cosimo de' Medici, of the new Religious Family of Saint Dominic, worthy of continuous remembrance for his good deeds, took care to restore it through Michelotto, a Florentine craftsman very skilled in building works, who, with his skill and labor, over a period of almost five years, completely renovated the church of Saint Mark, so that

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the Supreme Pontiff himself, Eugene, through prayers offered by Saint An-

[*Latin ed. p. 67*]

The church of Saint Mark, which was visited by Pope Pius XII, and which was then the church of the Prior, and later the Archbishop of Florence; it was solemnly consecrated by the aforementioned Cosimo de' Medici, with a favorable disposition, on the feast of the Epiphany of our Lord Jesus Christ, in the year one thousand four hundred and forty-two. But the temple which now exists, consisting of a single nave, was in the following sixteenth century enriched with eight altars on the sides, and expanded with other renovations; and to it was also added a chapel, adorned with marbles and indeed with works of art, in which the body of the aforementioned Archbishop Antoninus is preserved, a most illustrious alumnus of the aforementioned Order of Saint Mark, and which is constantly venerated by the Florentines. Many other works of art adorn the same temple, which are attributed to artists of renowned name from the region of Tuscany; but also in the same are not wanting sacred furnishings and objects of great value, on account of their antiquity. The Brothers of the Order, following in the footsteps of their predecessors from the most excellent Order of Saint Dominic, diligently devote themselves to the care of the aforementioned sacred building, and to the good of the Christian faithful, with piety as well as with instruction. Finally, it is pleasing to remember that in the same temple, which since the beginning of the fourteenth century has also been a parish church, pious confraternities and associations of the Order canonically exist; and also that the institutions of the Catholic Action and the Vincentian groups flourish there. Therefore, it is not surprising that the faithful people frequently and devoutly celebrate this sacred building, so richly adorned with works of art, adorned with precious furnishings, rich in the relics of saints, and distinguished by historical memories. Having considered these things, and having been urged by the Provincial Chapter of the Province of Saint Mark of Florence and Sardinia, along with its other members, on the occasion of the fifth centenary of the consecration of the same temple by the Most Holy Pope Eugene IV, to raise the same temple to the dignity of a minor basilica, and having received the most excellent commendations from both the Most Reverend Cardinal Archbishop of Florence and the General Procurator of the aforementioned Order, we are pleased to grant our approval. Therefore, having heard the Venerable Brother, Our Most Holy Cardinal Bishop, Prefect of the Congregation of Sacred Rites, by Our Apostolic authority, and by the force of these present letters, for all time, we elevate the parish temple of the city of Florence and of the archdiocese, within the boundaries of Fismes, dedicated to Saint Mark, to the dignity of a minor basilica, with the usual honors and privileges attached. These things we grant, we decree, declaring these present letters to be firm, valid, and efficacious forever; and to have and obtain their full and complete effect;

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and to those to whom they pertain, or may pertain.

[*Latin ed. p. 68*]

68 Acta Apostolicae Sedis - The Official Commentary provides the most extensive support; and it is therefore to be judged and defined correctly; and anything attempted by anyone, with any authority, knowingly or unknowingly, regarding these matters, shall be null and void from now on. Contrary opinions notwithstanding. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the sixth day of the month of January, in the year 1943, in the fourth year of Our Pontificate. A. Card. MAGLIONE, Secretary of State. LETTER TO THE MOST REVEREND PETER TITUS, BISHOP OF THE HOLY CROSS IN JERUSALEM, SECRETARY OF THE SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH. PIUS PP. XI. Beloved Son, greetings and the Apostolic Blessing. — It was certainly most pleasing and welcome to Us, as a testimony of filial love and obedience, that the Urban College and Athenaeum of the Propaganda Fide wished to offer, on the occasion of the renewal of Our episcopal consecration, five times over. The carefully composed volume, reverently dedicated to Us, which is entitled "Tu es Petrus," drawn not from mere streams, but from the sources of Catholic doctrine, clearly and vividly demonstrates the divine origin of the Church and the primacy of Peter and his successors in the Roman See. Indeed, passages from the Gospels shine forth in it, confirmed by the testimonies of the Fathers, and faithfully translated into the languages of the nations, in which the constitution of the Catholic Church is clearly shown and declared, resting on the solid foundation of Peter. Furthermore, documents from the Fathers and the Roman Pontiffs are added, by which the supreme authority of the Roman Bishops and the flourishing of the Church itself from the beginning are confirmed. Moreover, the variety of regions from which the testimonies originate, and the diversity of the languages used, seem to contribute greatly to illustrating the unity of the Church and its tradition in such a great variety of nations and lands. Therefore, this excellent work, which You, Beloved Son, rightly and deservedly called "a testimony of the Roman faith," and furthermore, a message of the solemn commemoration of Our episcopal consecration, which the same College and Athenaeum will soon celebrate, we gladly receive, and we openly, benevolently, and gratefully express our sentiments. We do not doubt that all the students of the Propaganda Fide, both those who are still in Rome,

[*Latin ed. p. 69*]

The acts of Pope Pius XII, remaining before our eyes, diligently learn all kinds of virtues and doctrines to be disseminated for the future; then those who, now dispersed throughout various parts of the world, participating in the approaching festivities, once drank abundantly of the Roman Faith and

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piety in the City, may they be inflamed with a greater love for the Church and the Chair of Peter, and may they dedicate themselves more and more to the sacred works of the apostolate to expand the peaceful kingdom of Christ. Meanwhile, let the Apostolic Blessing be a witness of these heavenly gifts, a foreteller, and a particular sign of our affection, which we bestow most lovingly in the Lord upon you, our beloved Son, and upon the administrators, doctors, and students of this College and of the Congregation for the Propagation of the Faith, both those who are now present and those who have been in the past. Given in Rome, near the Holy Peter, on the twenty-fourth day of the month of February, in the feast of Saint Matthias the Apostle, in the year 1943, the fourth year of our pontificate.

PIUS PP. XII

ADDRESS

The Supreme Pontiff, on the twenty-first day of the month of February, in the year 1943, before the members of the Academy of Sciences, and in the presence of foreign dignitaries and other representatives of the Roman Curia, and with the esteemed Cardinals, fathers of the same, and distinguished members of the Academy, addressed these words:

In this solemn assembly, honored by the presence of Cardinals, illustrious diplomats, prominent figures, and distinguished scholars, our eyes, once again, behold in you, esteemed Academics, wise and tireless investigators of nature and the universe, who certainly do not cease to admire, if it is true what Plato puts into the mouth of Socrates and teaches to his disciple Aristotle, that the feeling of admiration is most proper to the lover of wisdom, for, apart from this, he has no other principle, however it may be understood, the philosophy. You admire the universe, from the deepest confines of the starry sky to the smallest structure of the atom; and in the grand magnificence of the created world, you see the temple of divine order and power. You know, you admire the immeasurable greatness of this machine of the universe.

[*Latin ed. p. 70*]

70 Acta Apostolicae Sedis — An Official Commentary on its terms, the multitude of bodies and elements, the swiftness of motions, the variety and beauty of parts; while — as We already observed in Our last discourse in this Academy — the most wondrous thing to consider is the arrangement of order which distinguishes and unites all, intertwines and concatenates, and harmonizes even discordant irrational natures with such fidelity and reciprocal bond, that, while each is preserved in its own operation according to the different impulse of its inclination, all, from the beginning, unknowingly conspire to an end without willing it. 15 Such a universal order you contemplate, you measure, you study: it is neither the product

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of blind, absolute necessity, nor of chance or fortune. Chance is a product of the imagination; fortune a dream of human ignorance. In order, you seek a reason that governs it from within, an arrangement of reason in a world that, even without life, moves as if it were alive, and acts according to design as if it understood: in a word, you seek the law, which is precisely an arrangement of the reason of Him who governs the universe and has established it in the nature and movements of His unconscious impulse. Importance of the question In this search for the laws that govern the world, you encounter God and investigate the traces He has left, when He completed His creation; and We admire your achievements in the vast fields of nature. The experimental investigations of recent decades, which nevertheless are linked to the studies and works of the end of the last century, boast discoveries and inventions of capital importance, if one considers even only the artificial transformations of the atomic nucleus, the fragmentation of the atom, the wonders of the microcosm, revealed by the electron microscope. Scientific progress has led to the knowledge of new laws in the phenomena of nature and has shed new light on the question of the essence and value of physical laws. There is perhaps no problem that today interests and occupies so much the most eminent investigators of the natural world — physicists, chemists, astronomers, biologists, and physiologists — and also the modern cultivators of natural philosophy, as the theme of the laws that govern the order and action of the substances and phenomena operating in our globe and in the universe. Indeed, these are fundamental questions, the solution of which is no less decisive for the object and purpose of every natural science, than it is important for metaphysical understanding, rooted in objective reality. 3 Cf. BAPTOM, On the Greatness of Christ, ch. 2.

[*Latin ed. p. 71*]

Changes in the concept of physical law.

A true and rigid dynamic law represents a strict regulatory norm of being and action of things, in such a way as to exclude any exception of a natural order. Discovered by induction through the observation and examination of many similar particular cases, it allows for the prediction, and often even the anticipation, in a deductive manner, of other particular cases within its scope of application; as do the law of gravity, the laws of reflection and refraction of light, the law of the constancy of the ratio of weights in chemical combinations, and many others.

But the concept of physical law has not remained the same; it is useful to follow the changes in its formation and evaluation, as they occurred during the last hundred years. At the beginning of the past century, the law of conservation of mass was already known; this was followed by the discovery of important laws of optics, electricity, and especially physical chemistry; discoveries that were finally crowned by the discovery of the

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general laws of energy.

Therefore, it is not surprising that, at the birth of materialistic monism, the law of mechanics was exalted as a goddess on the altar of science, and that its absolute dominion was submitted to not only the world of matter, but also the realm of life and spirit. The universe, therefore, was nothing more than the vast empire of motion; and, according to such a conception, as eloquently expressed by Du Bois-Reymond in his discourse *Über die Grenzen des Naturerkennens*, there must exist a universal mechanical formula, the knowledge of which would enable a universal genius, or a "Laplacian" mind, to fully comprehend everything that happens in the present, and nothing would be uncertain for him, but would be clear to his gaze, both the buried past and the most distant future.

This concept was also expressed by the great French mathematician Henri Poincaré, when he wrote: "Every phenomenon, however small it may be, has a cause, and a mind infinitely powerful, infinitely well informed of the laws of nature, could have foreseen it from the beginning of the centuries."

The postulate of "closed physical causality" did not admit any exception nor any intervention in the course of physical activities, for example, with a miracle. But this postulate is equivalent to the statement that, given the sufficient cause, the effect necessarily follows: a statement that the great Doctor Aquinas and the philosopher of Stagira demonstrated to be false, because... [The text is incomplete here].

[*Latin ed. p. 72*]

72 Acta Apostolicae Sedis - Commentarium Officiale: Non omne causa est talis, quamvis sit sufficienter, ut effectus eius non possit impediri, aleno per liberi actum hominis. Alio modo dicendum: omnis effectus necessario habet causam, sed non semper causam necessario operantem, cum etiam sint causae quae libere agunt. 5. Attamen, vir viro Virchow, in assembly annuali scientiarum et medicinae Germanorum anno 1874, pronunciavit verba gravia: "Non est quidem praesumptio scientiae naturalis, si affirmamus leges naturales esse absolute efficaces in omnibus circumstantiis, et nulli tempore suspenderi." Sed Virchow non viderat omnes circumstantias eventorum praeteritorum, nec futurorum; et eius praesumptio vera erat, sicut progressus scientificus decenniorum recentiorum facile demonstrat. Crassus materialismus illius temporis diu iam se insustentabilis probavit, vel in illud tenebrosum angelum lucis 6 transmutatus est, qui se ammant spiritu et pantheismo; et assertio legum naturalium, quae nullam exceptionem patiuntur, a progressu scientiae exacta tam movetur, ut hodie vix non cadatur in alterum excessum, de regulis mediis, normis statisticis, et legibus probabilitatis solum loquendi. Talis sententia legitima est, inquantum multae leges mundi sensibilis, seu macrocosmi, characterem statistico manifestant, quia non exprimunt modum agendi singuli entis, sed proced-

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imentum medium immensi numeri entium similiarum, et ita aptae sunt ad tractandas per calculum probabilium. Sed volere solum leges statisticas in mundo videre, est error temporum nostrorum, sicut alienatio a natura ingenii humani, — quod solum ex eo quod facit, intellectum dignum sensato discit 7 — est asserere quod ab antiqua conceptione rigidissime dynamica legis naturalis posse omnino abstinere, et eam vacue fieri. Immo, ulterius procedit recentis positivismus, iuxta conventionalismum, ut etiam valorem legis causalis in dubium ponat. 5. Cfr. In libros Peri hermeneias, 1, cap. IX, lect. XIV, n. 11. • Cfr. Eph. 6, 12; 2 Cor. 11, 14. Par. IV, 41-42. 1.

[*Latin ed. p. 73*]

Acta Pii PP. XII "73. What is science? This positivist notion is rightly rejected by sound philosophy. What, indeed, is science if not certain knowledge of things? And how is this knowledge acquired, if the principles and causes of things are not examined, from which proceeds the demonstration of their being, their nature, and their action? You observe, you investigate, you study, and you experiment with nature in order to understand its principles and intrinsic causes, to penetrate the laws governing its constitution and its action, to order the process of these laws, and to deduce a science with principles, causes, and conclusions flowing logically therefrom. You therefore seek regularity and order in the various realms of creation; and what wealth has the inquisitive spirit of man discovered! The system of natural laws: a) in the inorganic world. Indeed, even in brief, in the macrocosm of purely physical-chemical phenomena, there are numerous particular laws of the mechanics of solid, liquid, and gaseous bodies; the laws of acoustics and heat, of electricity, of magnetism, and of light; the laws of the course of reaction and of chemical equilibrium in inorganic and organic chemistry: particular laws which often rise to higher and more general norms, so as to allow us to understand and recognize in a large number of groups of natural phenomena, which at first seemed devoid of any internal relationship, as consequences of a higher law. Here, the laws of the motion of the planets are linked to the universal law of gravitation. Have not the celebrated equations of Maxwell perhaps bridged the gap between the phenomena of optics and electricity, and do all natural phenomena in the inorganic world not obey the law of constancy and entropy? If, until not so long ago, two constant laws were known: that of the conservation of mass and that of the conservation of energy, the most recent investigations have demonstrated, with increasingly convincing facts and arguments, that every mass is equivalent to a certain quantity of energy, and vice versa. Therefore, the two ancient laws of conservation are, strictly speaking, special applications of a higher, more general law, which states: in a closed system, despite all changes, even where there is a significant transformation of mass into energy or vice versa, the sum of both remains

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constant. This higher law of...

[*Latin ed. p. 74*]

74 Acta Apostolicae Sedis - Commentarium Officiale. Constantia est una ex clavibus, quae hodie adhibentur a physicis atomorum ad penetrandum mysteria nuclei atomici. Hoc systema scientificum, ricchissime conexum, est bene ordinatum; macrocosmos continet, sine dubio, multas leges statisticas, quae, considerata multitudo elementorum, atomorum, moleculorum, electronorum, photonorum, etc., non sunt, pro certitudine et exactitudine, notabiliter inferiores legibus stricte dynamicis. In omni casu, fundamenta sunt et quasi ancoratae in legibus rigidissime dynamicis microcosmi, quamquam cognitio legum microcosmicarum nobis, in particularibus, adhuc pene toto occultata est, quamquam investigationes novae et audaces, per ingentes labores, conantur penetrare in activitatem mysteriose internam atomi. Diu diu poterunt cadere haec velamina: tum evanescet character apparenter non causalis phenomenon microcosmicorum: novum et mirabile regnum ordinis, ordinis etiam in particulis minimis, inventum erit. Verum est quod res intimae investigationis atomi nobis apparent mirabiles, non solum quia aperiunt ante oculos nostros cognitionem mundi antea ignoti, cuius abundantia, multiplicitas et regularitas aliquatenus videntur contendere cum sublimibus magnitudinibus caeli, sed etiam propter effectus insperabiliter grandiosos quos ipsa technica ex eo exspectare potest. Ad hanc rem non possumus abstinere a mentione mirabilis phenomeni, de quo Nestor physicae theoriae, Max Planck, Noster Academicus, scripsit in articulo suo recenti, "Sinn und Grenzen der 8 eœalcten Wissenschaft." Singulares transformationes atomi, per longos annos, occupaverunt solum scrutatores scientiae purae. Sine dubio, mirabilis erat magnitudo energia quae alicubi ibi evolvebatur; sed quia atomi sunt valde parvi, non cogitabatur serio ut umquam potuerunt adquiri magnitudinem etiam pro usu practico. Hodie autem haec quaestio aspectum inopinatum cepit, sequens resultata radioactivitatis artificialis. Est enim stabilium quod, in disaggregatione quae atomum uraniume patiatur, si bombardatur a neutrone, liberantur duo vel tres neutrones, quorum quisque, solus, emitur et potest occurrere et frangere alium atomum uraniume. Sic multiplicantur effectus, et potest evenire ut impactus neutronum in atomos uraniume, continuo crescens, in brevi tempore augeat numerum neutronum liberatorum, proportionaliter ad summam energia quae ex illis evolvitur, usque ad magnitudinem * In Europäische Revue, Februarius 1942.

[*Latin ed. p. 75*]

The acts of Pope Pius XII, volume 75, contain something truly enormous and scarcely imaginable. A special calculation has revealed that in this manner, within a single cubic meter of uranium oxide dust, an amount of energy is released in less than a hundredth of a second, sufficient to

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lift a weight of one billion tons to a height of 27 kilometers: an amount of energy that could replace the operation of all the major power plants in the world for many years. Planck concludes by observing that, although it is not yet possible to technically harness such a powerful process, it nevertheless opens the way to a series of possibilities, so that the idea of constructing a uranium machine cannot be considered a mere utopia. Above all, however, it would be important to ensure that this process is not allowed to occur in the manner of an explosion, but that its course is restrained by suitable and vigilant chemical means. Otherwise, a dangerous catastrophe could result, not only in the immediate vicinity, but also for the entire planet.

b) In the realms of vegetative and sensitive life.

If we now rise from the vast fields of the inorganic world to the realms of vegetative and sensitive life, we find a new world of laws in the properties, the multitude, the variety, the beauty, the order, the quality, and the utility of the natures that fill the terrestrial sphere. Alongside many of the laws of the inorganic world, we also find laws specifically superior, laws proper to life, which cannot be reduced to purely physico-chemical laws, in such a way that it is impossible to consider living beings as mere sums of physico-chemical components. It is a new and wonderful horizon that nature presents to us; and let us recall, as examples, the laws of the development of organisms, the laws of external and internal sensations, and above all, the fundamental psycho-physical law.

Even the higher spiritual life is governed by laws of nature, which are, for the most part, so qualified that defining them precisely becomes all the more difficult, the higher they stand in the order of being.

Objective reality of knowledge.

This marvelous and ordered system of qualitative and quantitative laws, particular and general, of the macrocosm and the microcosm, is now before the eyes of the scientist, in its largely unraveled and discovered interweaving. And why do we say discovered? Because it is not projected nor constructed by us in nature, through a presumed innate subjective form of knowledge or human intellect, or an artifact.

[*Latin ed. p. 76*]

76 Acta Apostolicae Sedis - Commentarium Officiale. The purpose and utility of such an economy of thought and study is to render our understanding of things more accessible; and it is neither the fruit nor the conclusion of agreements or conventions of learned investigators of nature. The laws of nature exist, so to speak, incarnate and secretly operating within the very essence of nature, and we seek and discover them through observation and experiment. Do not say that matter is not a reality, but an abstraction fashioned by physics, that nature itself is unknowable, that our sensible world is another world entirely, where the phenomenon, which is an ap-

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pearance of the external world, makes us dream of the reality of things that it conceals. No: nature is reality, and reality is knowable. If things appear and are silent, they nevertheless have a language that speaks to us, a language that comes forth from their very being, like water from a perennial spring. Their language is their causality, which reaches our senses through the sight of colors and motion, through the sound of metals, of whirlwinds, and of animals, through the sweetness and bitterness of honey and bile, through the fragrance of flowers, through the hardness, weight, and heat of their matter, impressing upon us an image or similitude, which is a means by which our intellect is led back to the reality of things. Therefore, speak not of the image or similitude of our intellect, but rather of the things themselves; and know how to distinguish the phenomenon of your sensible world from the substance of things, the appearance of gold from gold itself, just as the appearance of bread is distinguished from the bread itself, of whose substance you make food to assimilate it and incorporate it with the substance of your body. The movement of things towards us causes a similitude within us; without similitude, there can be no conformity of our intellect with real things, and without similitude, knowledge becomes impossible; and we cannot say that anything is true unless it has some adequacy to our intellect. The things from which our mind derives knowledge measure our mind, and the laws that we find and derive from them are measured by that eternal divine intellect, in which all created things exist, just as in the mind of the artist is every work of his art. What does the hand and the ingenuity of the scientist do? He discovers and reveals them, distinguishes and classifies them, not like one who follows flying birds, but like one who possesses them, seeking out their nature and intrinsic properties. When Lothar Meyer and Mendelejew in 1869 arranged the chemical elements in that simple schema now known as the natural system of elements, they were deeply convinced that they had found a regular order, based on their properties.

[*Latin ed. p. 77*]

Acta Pii PP. XII 77, tendenze interne, una classificazione suggerita dalla natura, il cui progressivo svolgimento prometteva le più penetranti scoperte sopra la costituzione e l'essere della materia. Di fatto, da quel punto prese le mosse l'investigazione atomica moderna. Al tempo della scoperta, la cosiddetta "economia mentale" non veniva in considerazione, poiché quel primitivo schema mostrava ancora molte lacune; né poteva trattarsi di convenzione, poiché le qualità della materia stessa imponevano tale ordinamento. Questo è solo un esempio tra i molti, donde i più geniali scienziati del passato e del presente sono venuti nella nobile persuasione di essere gli araldi di una verità, identica e la medesima per tutti i popoli e le stirpi che calcano il suolo del globo e guardano il cielo; una verità, poggiante nella sua essenza su una *adaequatio rei et intellectus*, che altro non è se

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non l'acquisita conformità, più o meno perfetta, più o meno compiuta, del nostro intelletto alla realtà oggettiva delle cose naturali, in che consiste la verità del nostro sapere.

Confutazione del fenomenismo.

Ma non prendete abbaglio, come quei filosofi e scienziati i quali stimarono che le nostre facoltà conoscitive non conoscono se non le proprie mutazioni e sensazioni, sicché furono tratti a dire che il nostro intelletto arriverebbe ad avere la scienza solo delle similitudini ricevute dalle cose, e perciò solo le immagini delle cose, e non già le cose stesse, sarebbero l'oggetto della nostra scienza e delle leggi che formuliamo rispetto alla natura. Manifesto errore! Non sono forse le medesime cose, e quelle che voi intendete, e quelle di cui parla, ragiona e discute la vostra scienza? Parliamo Noi a voi stessi, o alle immagini che si formano nel Nostro occhio dal vedervi qui presenti? Se dunque ciò che voi intendete e conoscete fossero solo le immagini delle vostre sensazioni, ne seguirebbe che tutte le vostre scienze fisiche, dalle stelle all'atomo, dal sole alla lampada elettrica, dai minerali ai cedri del Libano, dai microbi all'uomo e ai farmaci per i suoi morbi, non tratterebbero delle cose che sono fuori dell'anima vostra, ma soltanto di quelle similitudini intelligibili che anche sognando contemplate dentro l'anima vostra. La scienza, che esalta un Copernico e un Galileo, un Kepler e un Newton, un Volta e un Marconi, e altri famosi e benemeriti investigatori del mondo fisico che ci circonda esterno, sarebbe un bel sogno di mente sveglia; un bel fantasma del sapere fisico; l'apparenza sostituirebbe la realtà e la verità delle cose; e altrettanto vero sarebbe l'asserire quanto il negare una stessa cosa. No; la scienza non è dei sogni né delle similitudini.

[*Latin ed. p. 78*]

78 Acta "Apostolicae Sedis — Commentarium Officiale: The account details things, but through the very things themselves, using the means of images that we gather from them. For, as the Angelic Doctor taught after Aristotle, the stone itself cannot be within our soul, but the image or representation of the stone can, which, being similar to itself, produces in our senses and then in our intellect, so that through this similarity it may be and be within our soul and our study, and lead us back to it, returning us to reality. 10 Also, recent investigations of experimental psychology attest, or rather, confirm, that these similarities are not merely the product of a subjective, autonomous activity, but are psychic reactions to stimuli independent of the subject, originating from the things themselves; reactions that are in accordance with the different qualities and properties of things, and that vary with the variation of the stimulus. Therefore, the images that natural things impress upon the organs of our senses, either through light and heat, or through sound, taste, and smell, or in another way, and which, through the internal senses, reach our intellect, are nothing more than the

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instrument provided to us by nature, our first teacher of knowledge, in order to make themselves known to us; but it is no less true that we can examine, study, investigate such an instrument, and reflect on these images and on what they present to us of nature, and on the way in which they become our sources of knowledge of the world that surrounds us. From the act by which our intellect understands the stone, we pass to the act of understanding how our intellect understands the stone; an act that follows the first, because man, born without innate ideas and without the dreams of a former life, enters the world as a virgin of images and of knowledge, born made – as we have already recalled – to "learn only from sense what he will later understand with intellect."

Conclusion: Admire, O investigators of nature and the laws that govern it, the greatness of man at the center of the material universe, to whose first encounter with light, greeted by him with an infantile cry, God opens the theater of the earth and the firmament with all the wonders that enchant and attract his innocent eyes! This theater, which is never anything other than the fundamental and first object of all human knowledge, from which it begins with a thousand and a thousand images that the teacher nature pours and streams into the eagerness of our senses? You are amazed within yourselves; you scrutinize your inner acts, you turn inward to seek their sources. 10 Cf. 8 Th., 1 p., q. 76, a. 2 ad 4.

[*Latin ed. p. 79*]

Acta Pii PP. XII 79, and the discoveries made in those internal senses, in those powers and faculties, which become the object of a new science of yourselves, of your intimate rational nature, of your senses, your intellect, and your will. Here is the science of man and his bodily and psychic laws; here is anatomy, physiology, medicine, psychology, ethics, and politics, and that sum of sciences, which, even amidst its errors, is a hymn to God, who, in forming man, breathed into him a spirit of life, superior to that of all other living beings, made in His image and likeness. The external, material macrocosm speaks a great word to the internal, spiritual microcosm: both, in their active power, are supremely governed by the Author of the laws of matter and spirit, of which, as of the supreme government of God in the world, we refrain from discussing at length, lest we detain your attention too long; but we shall reserve this for another occasion, if it pleases the Lord; but the changes in the spirit, which hears the voice and wonders of the universe, are sometimes terrible, sometimes dizzying, sometimes exalting, and sometimes cause it to take steps, even in the path of science, that are more gigantic than the regular movements of the planets and constellations of the heavens, until it is sublimated from the physical, material world of its study to the spiritual world, beyond creation, to praise "the Love that moves the Sun and the other stars." This love, which created, moves, and governs the universe, also governs and directs the history and progress

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of all humanity, and directs all things to an end, hidden in the darkness of years from our thought, but fixed by Him from eternity, for that glory which the heavens declare of Him, and which He awaits from the love of man, to whom He has granted the power to fill the earth and subdue it with his labor. May this love move and turn the desire and good will of the powerful and of all men to unite, to work in peace and justice, to be inflamed by the fire of God's immense and beneficent charity, and to cease from flooding this earth with blood, and sowing it with ruins and tears, where all, under whatever sky, are placed to strive, as children of God, for an eternally happy life!

[*Latin ed. p. 80*]

Acts of the Apostolic See - Commentary, Official 80. ACTS OF THE HOLY CONGREGATIONS. SACRED CONSISTORY CONGREGATION. PROVISION FOR CHURCHES. His Most Holy Lord, Our Pope Pius XII, by successive decrees of the Sacred Consistory Congregation, has deigned to provide new pastors for the following churches:

December 29, 191$. — To the Cathedral Church of Barcelona, he appointed the Most Reverend Father Gregory Modrego Casaus, formerly the titular Bishop of Aezanitanum. — To the Cathedral Church of Salamanca, he appointed the Most Reverend Father Francis Barbado Viejo, formerly the Bishop of Oauriense. — To the Cathedral Church of Jaén, he appointed the Reverend Raphael García y García de Castro, Canon of the Metropolitan Chapter of Granada. — To the Cathedral Church of Urgel, he appointed the Reverend Raymond Iglesias Navam, attached to the Castrense Ordinariate in Spain. — To the titular episcopal see of Dorita, to which is perpetually and canonically annexed the Priory of the Four Military Orders in the province of Cluny, he appointed the Reverend Emeterio Echeverría Barrena, General Vicar of the diocese of Pamplona.

January 9, 191$. — To the Cathedral Church of Penedo, he appointed the Reverend Ferdinand Gomes dos Santos, parish priest of the town of "Patos" in the diocese of Caiazeirense. — To the titular episcopal see of Pogla, he appointed the Reverend Father Gregory Alonso, of the Order of Discalced Carmelites of Saint Augustine, whom he established as Prelate of the Territorial Prelature of Marajó, formerly its Apostolic Administrator.

January 15. — To the Cathedral Church of Saint Fiora, he appointed the Reverend Henry Pinson, parish priest of the place of Vierzon in the archdiocese of Bourges. — To the titular episcopal see of Bilta, he appointed the Reverend Emmanuel Hurtado Garcia, parish priest of the church of Saint Mary Magdalene in the city of Granada, whom he appointed as Auxiliary to His Excellency Augustine Parrado y Garcia, Archbishop of Granada.

January 22. — To the Cathedral Church of Saluzzo, he appointed the Most Reverend Father Giles Aloysius Lanzo, formerly the Bishop of

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Tiberias, as well as Auxiliary...

[*Latin ed. p. 81*]

The Sacred Consistorial Congregation:

81. To the Most Reverend and Venerable Father, Henry, Cardinal of the Holy Roman Church, Bishop of Sabina and Mandelensis, residing in Sibilia.

82. To the Reverend Aemilius Baroncelli, Rector of the Cathedral Church of Verulana, and parish priest of Saint Francis Xavier in the City. Date: January 25th.

83. To the Reverend Casimir Morcillo Gonzalez, General Vicar of the diocese of Matritensis, appointed Auxiliary Bishop to His Excellency, Leopold Eijo and Garay, Bishop of Matritensis. Date: January 26th.

84. To His Excellency, Joseph Kolb, formerly titular Bishop of Velicia, now Metropolitan Archbishop of Bambergensi. Date: February 9th.

85. To the Reverend Nicolaus Eugenium Navarro, General Vicar of the archdiocese of Saint James in Venezuela, appointed titular Bishop of Usulensi. Date: February 27th.

86. To the Reverend Francis Espino Porras, from the diocese of Chihuahuensi, appointed Auxiliary Bishop to His Excellency, Anthony Guizar y Valencia, Bishop of Chihuahuensi. Date: March 11th.

87. To His Excellency, Marius Vianello, formerly Bishop of Fidentinum, now Archbishop of the Archiepiscopal Church of Perugia. Date: March 12th.

88. To the Reverend Eduard Nécsey, formerly Urban, General Vicar of the diocese of Nitriensis, appointed titular Bishop of Veliciensi, Auxiliary Bishop to His Excellency, Charles Kmetko, Bishop of Nitriensis.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH:

OF THE BENIN REGION (lagosensis).

DECREE CONCERNING A CHANGE OF NAME:

Whereas, the Most Reverend and Venerable Fathers, Prefects of this Sacred Congregation for the Propagation of the Faith, having held plenary meetings on the 11th day of the current month of this year, have decided to erect a new Apostolic Vicariate within the territory of British Nigeria, to be called Ondo-Ilorinensem, which would be entrusted to the Society for the Missions to the Africans, and which would be distinct not only from the Apostolic Vicariate of Western Nigeria, but especially from the Apostolic Vicariate of the Benin Coast;

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ACTA, vol. X, n. 3. — 20-3-1943.

[*Latin ed. p. 82*]

Acts of the Apostolic See – Official Commentary. To the aforementioned esteemed Society, it was deemed fitting to entrust, and not to continue with the present local arrangements. Therefore, the Most Reverend and Venerable Fathers, in the same plenary assembly, heeding the expressed wish of His Excellency, Father Anthony Riberi, titular Archbishop of Barensis and Apostolic Delegate for Africa for Missions, decreed that the aforementioned Apostolic Vicariate of Orae Benin, henceforth, should be called the Apostolic Vicariate of Lagosensem, from the city of Lagos, where the Ordinary resides. This decision of the Most Reverend Fathers, reported by the undersigned Secretary of this Holy Congregation in an audience on the 12th day of the same month and year, was graciously received and approved by the Supreme Pontiff, Pope Pius XI, who deemed it valid and confirmed it, and ordered that the present Decree be drawn up for that purpose. Given in Rome, from the offices of the Holy Congregation for the Propagation of the Faith, on the 12th of January, in the year of Our Lord 1943. P. Cardinal Fumasoni Biondi, Prefect. L. & S. f C. Costantini, titular Archbishop of Theodos, Secretary.

SACRED CONGREGATION FOR RITES. CONCERNING THE CANONIZATION OF BLESSED MARIA GULIELMA EMILIA DE RODAT, VIRGIN, FOUNDRESS OF THE CONGREGATION OF THE HOLY FAMILY. REGARDING A DOUBT. Whether a Commission for the Reopening of the Cause should be appointed in the case and for the purpose in question: This is the established custom of the Church, which states that, if, after the solemnities of beatification, the devotion of the faithful towards a Servant of God increases, and if, moreover, more graces or miracles are reported as having been obtained through his intervention by the grace of God, the cause for canonization is reopened. Indeed, scarcely had Blessed Maria Gulielma Emilia de Rodat been inscribed in the annals of the blessed on June 9th, A.D. 1940, when the devotion towards the aforementioned Blessed one greatly increased, and more graces, if not also miracles, are reported as having been granted by God.

[*Latin ed. p. 83*]

The Sacred Congregation of Rites, as testified by the Most Reverend Archbishop of Albenga, the Bishop of Ruthenia and Vahren, the Bishop of Vivario, and also by the General Superior of the Sisters of St. Family, whose Institute was founded by the Blessed Emilia, attest. Therefore, the Reverend Father Eugene Garnier, legitimately constituted as the Postulator of the cause, on behalf of the entire Institute of St. Family, and in the name of the aforementioned Archbishops and Bishops, presented the most humble prayers to the Supreme Pontiff, so that the cause of canonization might

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be resumed. Which, with God's favor, was done. Indeed, in the Ordinary Session of the Sacred Congregation of Rites, held on December 1st of this year, the Most Reverend and Reverend Cardinal Alexander Verde, Promoter or Relator of this cause, proposed a question for discussion: Whether a Commission for the Resumption of the Cause should be appointed in this case and for the purpose in question. And the Most Reverend and Reverend Fathers entrusted with the safeguarding of the sacred rites, after the report of the Most Reverend Promoter, having heard the Reverend Father D. Salvatore Natucci, General Promoter of the Faith, and having considered all things, judged it necessary to respond: Affirmatively, namely: That a Commission for the Resumption of the Cause should be appointed, if it pleases the Supreme Pontiff. Subsequently, on the day indicated, the Reverend Father D. Salvatore Natucci presented a report to the Most Holy Lord Pope Pius XII. His Holiness, having approved the decree of the Sacred Congregation of Rites, deigned with his own hand to appoint a Commission for the resumption of the cause of the venerable Maria Guielmina Ae, of Rodat, Virgin, for canonization. Given in Rome, on December 6th, in the year of our Lord 1942.

[Signature] C. Card. SALOTTI, Bishop of Praeneste, Prefect.

[Signature] L. S. A. Carinci, Secretary.

II. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, JOSEPH GIRALD, LAYMAN, PROFESSED MEMBER OF THE ORDER OF THE MINOR FRATIARS.

ON THE QUESTION: Whether a Commission for the Introduction of the Cause should be appointed in this case and for the purpose in question:

To repair the human race, which had lost what it had received from the first parents, through pride and the adoption of children of God, God, with most merciful and most wise counsel, through the humility of the Incarnation, through suffering, indeed even through the Cross...

[*Latin ed. p. 84*]

84 Acta Apostolicae Sedis - Commentarium Officiale. His sons, whom he restored to their former dignity through royal generosity, for where sin abounded, grace did superabound (Romans 5:20). For since the world accounts wisdom, power, and nobility as the highest things, God, as the Apostle teaches, wills that no flesh should boast before him (1 Corinthians 1:29); but God chose the weak things of the world to confound the things which are mighty; and the foolish things of the world, to put to shame the wise; and God chose the base and contemptible things of the world, and such things as are not, that he might destroy those things which are (ibid., 27-28). And he adds: "For you are God's temple, because the Spirit of God dwells in you" (ibid., 30-31). But in order that we may receive these fruits of redemption, and enjoy the fellowship of the sons of God, our Lord

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Jesus Christ, into which we have been called (cf. ibid., 9), it is necessary that we become his disciples, receiving with all our mind and with all the affection of our heart the precepts of so great a Master, and conforming ourselves to him, as an example. "For the discipleship of Christ," teaches the Seraphic Doctor, "requires perfect humility, perfect poverty, perfect charity" (Commentarium in Luc., n. 29, c. V, 13). Indeed, Brother Joseph Giraldi, it appears, excelled in humility, poverty, and charity, and therefore became a perfect disciple of Christ and a zealous follower of the Seraphic Father. And on January 26th, in the year of our Lord 1853, in the town of St. Baront, within the diocese of Fismes, a boy was born to Aloysius and Euphrosyna Ferradini, farmers; and the following day he received the grace of baptism, and was given the names Paris, Orestis, and Benvenuti. At the age of twelve, he received for the first time the most holy Body of Christ; and in the year 1868, he received the sacrament of Confirmation from Bishop Henry Bindi, who gave him the name Aemilius. Inclined to piety, he found, within the domestic walls, not an obstacle, but an example and an incentive to foster it, thanks to the work of his most religious mother. Feeling that he was called to embrace the religious life at a young age, and not being able to satisfy this desire of his soul at that time, he joined the Third Order of St. Francis, and drew others to this most salutary institution. After overcoming the difficulties, and having fulfilled his desire, at the age of just over twenty years, he was received as an Oblate, with the highest prayers, by the Brothers Minor of St. Francis, in the Convent of "Monte Calvario," not far from his native town; and in the year 1875, on the feast of St. Joseph, he began his novitiate, taking the name of Brother Joseph. Four years later, he made his religious profession; and finally, on January 1st, in the year 1883, he pronounced his solemn vows. From the very beginning of his religious life, he was seen as an example of mature sanctity.

[*Latin ed. p. 85*]

The Sacred Congregation of Rites is aware that he never, from the beginning of his holy life, deviated in the slightest from the prescribed course. He observed the rules of the Order and the precepts and counsel of his Superiors with the utmost care, and he performed the duties assigned to him with great excellence. He administered the office of sacristan so diligently that he kept the Church meticulously clean and adorned it with splendor, so that the faithful frequented it with greater devotion. It was especially his duty to seek alms for the support of the community. In the exercise of this office, he gave outstanding examples of all virtues; he showed patience, he possessed a singular humility, which he combined with a love for poverty; he sustained himself with the most meager food, and he led a most austere life. Living faith, unwavering hope in God, informed all his actions, and above all, ardent charity, without which it is impossible to please God, and through which alone we can attain the ultimate end.

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"No virtue," teaches John Duns Scotus, "inclines towards the ultimate end except through charity, which of itself regards the ultimate end, and thus, if only charity regards the ultimate end directly, the other virtues will not be directed towards the ultimate end except through charity" (in I-II Sent., dist. 36, q. 1). Brother Joseph constantly devoted himself to prayer, so that he might advance more and more in charity. Therefore, it is not surprising that his humble ministry bore joyful and abundant fruit among the people, reconciling families, urging all to good, and effectively bringing back to the right way of living and speaking sinners, especially those who uttered blasphemous words, so that he was widely called a Saint by the faithful. Broken down by his labors and illness, he peacefully departed this life and went to heaven on the ninth day of May in the year of Our Lord 1889. Between the years 1908 and 1910, investigative inquiries were carried out in the episcopal curia of Pistoia, both regarding written documents, and regarding the reputation of his virtues and miracles, and also regarding the cult that had never been exhibited, and, as is proper, these were submitted to this Sacred Congregation. In the meantime, letters were sent to the Supreme Pontiffs, Pope Pius XI and Pope Pius XII, who were happily reigning, from two Cardinals of the Holy Roman Church, from many Archbishops and Bishops, especially the Bishop of Pistoia and Prato, from the Cathedral Chapter, from the College of Parish Priests, from the Vicars Forane of Pistoia, from the Reverend General Minister of the Order of Friars Minor, from distinguished men of Pistoia and the town of "Lamporecchio," in whose jurisdiction the parish of S. Baronti is located, and from others, in which they earnestly requested the introduction of the cause for the beatification of this Servant of God. After examining the documents, this Sacred Congregation decreed on December 22nd of the year 1926 that nothing should impede the cause. With all due formalities observed, the Reverend Father Fortunato Scipione,

[*Latin ed. p. 86*]

86 Acta Apostolicae Sedis - Official Commentary. At the urging of the Postulator General of the Order of Friars Minor, during the deliberations of the Congregation of Sacred Causes on the first of this month, the Most Eminent and Reverend Cardinal Raphael Charles Rossi, Promoter of the Cause, raised the following question for discussion: Whether a Commission for the Introduction of the Cause should be appointed in the case and for the purpose under consideration, and he presented a report on the matter. After considering the report, and after hearing the votes of the Official Prelates, as well as the opinion of the Reverend Father Salvatore Natucci, General Promoter of the Faith, the Most Eminent Cardinals, and the Eminent Colleagues, decided to answer affirmatively: that a Commission for the Introduction of the Cause should be appointed, namely: if it pleases the Most Holy Pontiff. After this, on the aforementioned date, the

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Reverend Father Promoter presented a report to the Most Blessed Father, and His Holiness, approving the decision of the Eminent Fathers, deigned to sign the Commission for the Introduction of the Cause of the Servant of God, Brother Joseph Giralda, with His own hand. Given in Rome, on the 6th of December, in the year of Our Lord 1942.

[Signature] C. Card. SALOTTI, Bishop of Praeneste, Prefect.

[Signature] A. Carinci, Secretary.

TURIN. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, JOANNA FRANCISCA A VISITATIONE S. MARIAE, IN SAECULO ANNAE MICHELOTTI, FOUNDRESS OF THE LITTLE SISTERS OF THE SACRED HEART FOR THE SICK AND POOR. REGARDING THE QUESTION: Whether a Commission for the Introduction of the Cause should be appointed in the case and for the purpose under consideration. Wishing to inspire love and mercy towards the poor, the sick, and all who are in need, Christ reveals to His disciples the final judgment, in which He Himself, seated in the majesty of His glory, before all the nations gathered before Him, will pronounce sentence: eternal reward for those who have performed works of mercy, and eternal condemnation against those who have neglected to do so. For He says: "And the king answering shall say to them: Amen I say to you, as long as you did it to one of these my least brethren, you did it to me" (Matthew 25:40), and: "As long as you did it not to one of the least of these, you did it not to me" (Matthew 25:45). He declares His human brothers; for they are the sons of God by adoption.

[*Latin ed. p. 87*]

The Sacred Congregation for Religious orders decrees that this be made known to all, and to the brothers of Christ. As Chrysostom, as if questioning, exclaims: "What do you say? If your brothers are indeed brothers, how do you call them 'the least'?" And he brings forth the response: "Indeed, they are brothers because they are humble, because they are poor and afflicted. For, the Saintly Doctor continues, those who are unknown and contemptible are most drawn to our fraternity" (Homily 80, from chapter 25 of Matthew). Grounded in this great truth, the Servant of God, Joanna Francisca of the Visitation of Saint Mary, dedicated herself to the poor and sick as a most tender mother, and in order to carry out this most divine work for all time, she founded the Institute of Sisters, commonly known as "The Little Servants of the Sacred Heart of Jesus, for the care of the sick poor..." who, besides their general purpose, "set for themselves a special aim: to care for the sick poor in private homes, especially those who are completely lacking in means, so that they may be able to obtain the necessities of life" (Sacred Congregation of Religious, decree of praise, June 3, 1932). In Annecy, in France, on August 29th of the year 1843, from Michael Telesphorus Michelotti and Petra Mugnier Serand, she was born, the third

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of their four daughters, and the following day she was reborn in the sacred waters of baptism, receiving the name Anne. Under the pious instruction of her mother, she was educated with fortitude, gentleness, and in the fear and love of the Lord. After the death of her father, who had completely squandered the family patrimony, the family, burdened by creditors, fell into extreme poverty, which, however, served to perfect the virtues of both her mother and her daughters. At the age of twelve, having received the Sacred Body of Christ for the first time, and with the encouragement of her mother, she began to visit the sick and to attend to them with the utmost care and diligence. Moved by pity for the poor and sick, who, abandoned by all, often fell into despair, cursing human society and uttering impious words against God, she felt herself called, by divine grace, to their comfort and salvation. While pondering this, she poured forth fervent prayers in the church where the sacred relics of Saint Francis de Sales and Saint Joanna Francisca de Chantal are kept, and, as if spurred on by these saints, she arrived in Turin in 1871. Two years later, in a humble house near the church of "Saint Mary of the Piazza," with the approval of the Archbishop, she laid the foundation of the Institute. At the beginning of the year 1874, she received the religious habit and took the name: Joanna Francisca of the Visitation of Saint Mary. The following year, on the feast of the Holy Angels, she pronounced her religious vows along with several companions. Although Joanna Francisca lacked all resources in the early days of the Institute, many young women, desiring to serve Christ in the poor and sick, joined her.

[*Latin ed. p. 88*]

88 The Acts of the Apostolic See – the official commentary – were joined to this, which, with the utmost care, sought to inform the difficult way of life that they had embraced, both through words and, above all, through example. For throughout her life, she constantly strived to conform her heart and the hearts of others to the Most Sacred Heart of Jesus. For, as Augustine says, "no one can cross the sea of this world unless through the port of the Cross of Christ." She was tested by many tribulations and anxieties, which she bravely overcame, trusting in God, leaving behind magnificent examples of humility, fortitude, patience, prudence, and other virtues, which wonderfully brought about divine blessings within the Institute that she founded. For, in several dioceses, while she was alive, and even more so after her death, it bore abundant and fruitful results for the salvation of souls and bodies, and it deserved to be adorned with the title of pontifical right, by decree of the Sacred Congregation of Religious, on June 3, 1932. Joanna Francisca, worn out by her labors and with her mind filled, refreshed by the sacraments of the Church, passed away on February 1, 1888, the day after Saint John Bosco, whose prudent counsel she had always followed, was received among the heavenly hosts. After

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the fame of her sanctity was widely spread, and after her writings, as well as after the decrees of Pope Urban VIII regarding the liturgical worship of God, which were not to be performed in Serwest, canonical inquiries were carried out with ordinary authority in the Turin court, from 1933 to 1935. On November 27, 1937, the Sacred Congregation issued a decree in which, after examining the writings, it declared that nothing stood in the way of proceeding further. In the meantime, numerous petitions, especially from the Most Reverend and Right Reverend Archbishop of Turin, from several archbishops and bishops; also from the Metropolitan Chapter, the Collegiate Church of the Holy Trinity, the College of Parish Priests, the Small House of the Divine Providence Seminary of the Archdiocese of Turin; from the general superiors of the Society of Saint Francis de Sales, the Daughters of Saint Mary Immaculate, the Missions of the Consolata; from the seminaries of Genoa; also from the general superiors of the Daughters of Mary Help of Christians, the Sisters of Providence, the Auxiliaries of Souls in Purgatory, the Presidents of the Pious Society of Saint Vincent de Paul and the Men's Catholic Action, as well as from the presidents of the charitable societies of Turin, and others, earnestly requested that the introduction of this Cause of this Handmaid of God be presented to the Supreme Pontiff. Therefore, with all the legal requirements observed, and with the insistence of Father John Rosso, the Urban Antistite, the Substitute of the Sacred Congregation for the Eastern Churches, and the Postulator of this Cause, in the Ordinary meeting of the Sacred Congregation, held on December 1, the following Cardinal, as Promoter of the Cause or Relator, proposed the following question: Should a Commission be appointed for the introduction?

[*Latin ed. p. 89*]

The Sacred Congregation of Rites, having considered the aforementioned cause of the Servant of God, and in order to determine the matter and its effects, and concerning this matter, reported as follows. The Eminences and Reverend Fathers Cardinals, having heard this report, and having also heard the written opinions of the Roman officials and the Reverend Father Doctor Salvatore Natucci, the General Promoter of the Faith, after mature deliberation, decided to write: "Affirmatively, that is to say: The Commission for the Introduction of the Cause should be signed, if it pleases the Most Holy." And having been informed by the same Reverend Father Promoter, the Beatissimus Pater, on the aforementioned day, having approved the rescript of the Eminences, the Holiness of his own hand signed the Commission for the Introduction of the Cause of the Servant of God, Joanna Francisca of the Visitation of Saint Mary. Given in Rome, on the 6th day of December, in the year of Our Lord 1942. Signed: Eg C. Card. SALOTTI, Bishop of Praeneste, Prefect. L. S. A. Carinci, Secretary. IV. CONCERNING THE BEATIFICATION

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AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, CONTARDI FERRINI, A LAYMAN, PROFESSOR AT THE PAPAL UNIVERSITY, AND OTHERS. REGARDING whether, while awaiting the solemn approval of the aforementioned investigation into his virtues and the miracles of the Venerable Servant of God, the process of Beatification can proceed. "Justice," says Saint Augustine, "is the virtue which gives to each what is his due" (De Civ. D. lib. XIX, c. XXI), and Saint Thomas, more clearly stating the classical definition of Ulpian, teaches: "Justice is a habit, 'according to which someone constantly and perpetually wills to give to each what is his due'" (2-2, LVIII, 1, c). Since, moreover, in human society, tranquility of order cannot be obtained unless each is given what is his due, it is rightly said that justice is the foundation of the commonwealth. "Justice," as the most noble Bruno of Asti writes, "is so necessary that the very laws of emperors, and the canons and decrees of the saints, which are made for its protection, sufficiently demonstrate this" (ap. Robert. Aurif.). Therefore, the science of law is most noble, because, since it teaches how to give to each what is his due, it is ordered to the common good of society. Law is defined as: "The art of what is good and equitable" (Celsus); and nothing is good, as the Angelic Doctor writes beautifully, or appears to be good, unless it participates in some way in the supreme good, which is...

[*Latin ed. p. 90*]

90 Acta Apostolicae Sedis - Official Commentary: God » (1,105, 5. c.): Perfect equity is found only in God, from whom, like a source, human laws proceed, and which attain perfection the more they conform to divine law. Among human laws, the Roman law stands out far above all others, whose wisdom all admire, and which has been and is the foundation of all the world's legal science. Many, over the course of the centuries, have illuminated this law with their writings; in our time, the Venerable Contardus Ferrini, with his published books and his most learned lectures given in the Universities of Messina, Modena, and Pavia, deserves to be counted among the most worthy cultivators of Roman and Byzantine law. However, although the Venerable Contardus was distinguished by his human knowledge, he is to be celebrated even more for the practice of all Christian virtues, for he perfectly fulfilled the desire of the blessed Ambrose: "I want to be perfect in all things" (In Lc. c. 8). Moreover, he not only taught, by word, that the old law was perfected by the evangelical doctrine (cf. e.g. Riv. Intern. di Sé. soc. Ag. 1894, p. 581), but his private writings revealed a most pious soul, burning with a desire for heavenly things, and he gently encouraged his friends and others closely connected to him, to piety towards God and towards men, whom he considered to be neighbors in the love of God. He professed the rule of the Third Order of St. Francis, dedicated to the study of Christian perfection. In order to be able to devote himself more freely to studies and works of piety, he

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bound himself with a vow of chastity. Contardus, truly wise, excelled in a singular humility, according to the words of Proverbs: "Humility and the fear of the Lord are the beginning of wisdom" (11, 2). He also held a most tender devotion to the Most Holy Eucharist, spending long periods before it, as if abstracted from his senses, when approaching it daily with great piety. He did not abstain from penitential sufferings. Observing the Lord's precept: "But when thou dost alms, let not thy left hand know what thy right hand doth" (Matt. 6, 3), he helped the poor, especially young people who were devoted to their studies, generously but secretly. These and other virtues, which inspired admiration and reverence for him during his life, became even more evident after his holy death, which occurred on October 17, 1902, and further enhanced his reputation for sanctity. The Servant of God, Pope Pius X, favored the cause of the beatification of the Venerable Contardus. Therefore, with ordinary authority, the Reverend Cardinal Andrew Charles Ferrari, S.J., Archbishop of Milan, conducted the investigative inquiries, after which, on July 6, 1922, Pope Pius XI established the Commission for the Introduction of the cause.

[*Latin ed. p. 91*]

The Sacred Congregation of Rites has signed. Furthermore, after the Apostolic process was duly completed, and after the virtues of the Servant of God were most diligently examined in the four Most Holy Congregations, a decree was ordered to be promulgated on February 8th of the year 1931, declaring that he had practiced all virtues in the heroic degree. Moreover, it is established by decree, approved on March 15th of the following year, that two miracles, wrought by God through his intercession, have occurred. However, this one thing was desired for the celebration of the solemnities of Beatification, namely, that the question: Whether, with the approval of the virtues and of two miracles, it is permissible to proceed to the solemn Beatification of the aforementioned Venerable Servant of God, might be discussed. This question was proposed on June 9th of the same year, before the Most Holy Father, Pope Pius XI, in the general assemblies of the Sacred Roman Congregation, by the undersigned Cardinals, who are the promoters of the cause of the Venerable. The Reverend Cardinals, officials, prelates, and consultors, by a unanimous vote, gave their approval in the affirmative. However, the Most Blessed Father considered it necessary to delay, so that he might acknowledge the divine will through his own prayers and the prayers of others, before expressing his judgment. Finally, on this present Sunday, on the feast of the Most Holy Name of Jesus, the undersigned Cardinal Bishop of Praeneste, Prefect of the Sacred Roman Congregation, along with the undersigned, who is the promoter of the cause of the Venerable Ferrini, and with the Reverend Father Salvatore Natucci, the general promoter of the Faith, and myself, the Secretary, were received in the Vatican Basilica, and after the Holy Eucharist was most

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reverently celebrated, it was decreed: That it is permissible to proceed to the solemn Beatification of the Venerable Contardi Ferrini. Furthermore, it was ordered that this decree be promulgated and recorded in the acts of the Sacred Roman Congregation, and that Apostolic Letters, sealed with the Fisherman's Ring, regarding the solemnities of Beatification, be issued for celebration whenever desired in the Patriarchal Basilica of the Vatican. Given in Rome, on January 3rd of the year of Our Lord 1943.

† C. SALOTTI, Bishop of Praeneste, Prefect.

L. S. A. Carinci, Secretary.

[*Latin ed. p. 92*]

Acts of the Apostolic See - Official Commentary 92. ACTS OF THE TRIBUNALS. SACRED PENITENTIARY APPOINTMENT (OFFICE OF INDULGENCES). DECREE. PRAYER TO THE MOST HOLY TRINITY, GRANTING INDULGENCES.

His Most Holy Lordship, Pope Pius, of blessed memory, Pope XI, having granted an audience in writing to the Most Reverend Cardinal Penitentiary Major on the 6th of February, A.D., has deigned benignly to grant to all the faithful a partial Indulgence of three hundred days, as often as they shall recite the prayer, "Most Holy Trinity, we adore Thee, and through Mary we pray to Thee. Grant to all unity in faith, and a mind faithfully to confess it," at least with a contrite heart, and a plenary Indulgence, under the usual conditions, once a month, if they shall recite the same prayer every day throughout the entire month. This present decree is valid forever, without any impediment whatsoever, nor shall it be hindered by any Apostolic Letters to the contrary.

Given at Rome, from the Sacred Penitentiary, on the 9th of February, 1943.

N. Card. CANALI, Major Penitentiary.

L. © S. S. Luzio, Regent.

[*Latin ed. p. 93*]

93 *Diarium Romanae Curiae*

DIARY OF THE ROMAN CURIA

Thursday, February 25, 1943, the Holy Father received in a solemn Audience His Excellency, Mr. Chéou-Kang Sie, Extraordinary Envoy and Minister Plenipotentiary of the Republic of China, for the presentation of his Credentials.

On Monday, March 1, 1943, the Holy Father received in a solemn Audience His Excellency, Mr. Count Galeazzo Ciano di Coktellazzo, Extraordinary and Plenipotentiary Ambassador of Italy, for the presentation of his Credentials.

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SACRED CONGREGATION "FOR THE PROPAGATION OF THE FAITH"

The Sacred Congregation "for the Propagation of the Faith," with a Decree dated December 5, 1942, appointed the Most Reverend and Reverend Monsignor Bellarmino Garcia Feito, President of the public Pontifical Work for the Propagation of the Faith for Cuba.

SACRED CONGREGATION OF RITES

On Tuesday, February 23, 1943, in the Vatican Apostolic Palace, in the august presence of His Holiness, Pope Pius XII, the General Congregation of Rites was held, in which the Eminent and Reverend Lords Cardinals, the Reverend Prelate Officials, and the Reverend Theological Consultors gave their votes:

A) Concerning the causes for the beatification of the Venerable Servants of God: Gregory Grassi, Bishop of Ortosia; Francesco Fogolla, Bishop of Bage; Anthony Fantosati, Bishop of Adrae, and 26 companions killed in China in hatred of the faith.

B) Concerning the heroic virtues of the Servant of God Innocenzo da Berzo, a professed priest of the Order of Friars Minor Capuchins.

On Tuesday, March 9, 1943, in the Vatican Apostolic Palace, the preparatory Congregation of Rites was held, in which the Eminent and Reverend Lords...

[*Latin ed. p. 94*]

Acts of the Apostolic See - Official Commentary. The Cardinal, the Reverend Prelates, and the Reverend Theological Consultors discussed the heroic virtues of the Venerable Servant of God Modestino of Jesus and Mary, a professed priest of the Order of Friars Minor.

SECRETARY OF STATE. APPOINTMENTS. By a document from the "Secretary of State" dated March 11, 1943, the Holy Father Pius XII, happily reigning, deigned to appoint His Excellency, Prince Don Leone Massimo, General Superintendent of the Post Office, and at the same time, to include him among His Secret Chamberlains of Sword and Cape.

Participants. By Apostolic Briefs, the Holy Father Pius XII, happily reigning, deigned to appoint:

March 1, 1943. The Most Reverend and Eminent Cardinal Vincenzo La Puma, Protector of the Institute of the Most Holy Virgin Mary of Gemmo of Gapodiponte (Brzesc).

Assistants to the Papal Throne:

November 26, 1941. His Excellency, the Reverend Monsignor Tommaso Williams, Archbishop of Birmingham.

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February 10, 1943. His Excellency, the Reverend Monsignor Francesco Steinmetz, titular Bishop of Adriani, formerly Apostolic Vicar of Dahomey.

March 1, His Excellency, the Reverend Monsignor Carmelo Patané, Archbishop of Catania.

His Excellency, the Reverend Monsignor Carlo Pensa, Bishop of Penne and Atri.

Apostolic Protonotaries, as participants:

March 16, 1941. Monsignor Patrizio J. Coylé, of the Archdiocese of Toronto.

August 2, Monsignor Oliviero Zaccaria Letendre, of the diocese of Sherbrooke.

November 16, Monsignor Guglielmo C. McGrath, of the Archdiocese of Toronto.

February 7, 1943. Monsignor Vendelino Huska, of the diocese of Scepusio.

March 12, Monsignor Pasquale Vito, of the diocese of Calvi.

March 17, Monsignor Giovanni Battista Rapella, of the diocese of Como.

[*Latin ed. p. 95*]

Diarium Romanum; Die 9 mensis Maii, 95 Praelati domestici Sanctitatis Suae, 10 Aprilis 1941. Reverendissimus Dominus Franciscus Josephus O'iSullivan, ex dioecesi Peterborough. Die 28 Maii, Reverendissimus Dominus Leonardus Emery, ex archidioecesi Birmingham. Reverendissimus Dominus Ioannes Roskell, ex eadem archidioecesi. Die 9 Iulii, Reverendissimus Dominus Ludovicus Urzúa Urzúa, ex dioecesi Antofagasta. Reverendissimus Dominus Samuel Valdes-Cortez, ex archidioecesi Santiagi del Chile. Reverendissimus Dominus Franciscus Xaverius Valdivia, ex eadem archidioecesi. Die 1 Augusti, Reverendissimus Dominus Oscar Larson, ex eadem archidioecesi. Reverendissimus Dominus Arturus Bonin, ex dioecesi Sherbrooke. Reverendissimus Dominus Lucas Napoleo Castonguay, ex eadem dioecesi. Reverendissimus Dominus Riccardus Castro, ex dioecesi Talea. Anno 1942. Reverendissimus Dominus Leo Ioannes Byrne, ex archidioecesi Kingston. Reverendissimus Dominus Michael Meagher, ex eadem archidioecesi. Die 13 Aprilis, Reverendissimus Dominus Raimundus Michael Clarke, ex dioecesi Pembroke. Reverendissimus Dominus Victor Wurzer, ex archidioecesi Tridenti. Die 16 Novembris Februarii 1943. Reverendissimus Dominus Iosephus Tomanócy, ex dioecesi Scepusio. Reverendissimus Dominus Iosephus Kapala, ex eadem dioecesi. Reverendissimus Dominus Salvator Nestola, ex dioecesi Nardo. Die 13, Reverendissimus Dominus Antonius Sutera, ex dioecesi Agrigento. Die 16, Reverendissimus Dominus Laurentius Lo Verde, ex archidioecesi Palermitana. Die 19, Reverendissimus Dominus Nicolaus Giuliano, ex dioecesi Avellino. Reverendissimus Dominus Iosephus Arena, ex dioecesi

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Vicentina. Die 22, Reverendissimus Dominus Ludovicus Verbatto, ex dioecesi Owensboro. Reverendissimus Dominus Andreas Christianus Zoelier, ex eadem dioecesi. Die 23 Martii, Reverendissimus Dominus Ioachimus Cañís y Olivé, ex dioecesi Barcellonae. Reverendissimus Dominus Rodolphus Valenti, ex dioecesi Tridensis.

[*Latin ed. p. 96*]

96 Acta Apostolicae Sedis - Official Commentary. NECROLOGY. December 13, 1942. Monsignor Agostino Tardieu, titular Bishop of Vada, Apostolic Vicar of Quinhon. January 2, 1943. Monsignor Ludovico Fillon, Archbishop of Bourges. January 10. Monsignor Giuseppe Mariétan, titular Bishop of Agatopoli. January 12. Monsignor Ferdinando Rodolfi, Bishop of Vicenza. January 20. Monsignor Giovanni Giacomo de Hauck, Archbishop of Bamberg. January 28. Monsignor Lodovico Szmrecsányi, Archbishop of Agria. January 31. Monsignor Enrico Montalbetti, Archbishop of Reggio Calabria. February 18. Monsignor Vincenzo Camacho, Bishop of Tabasco. February 24. Monsignor Francesco Saverio Vogt, titular Bishop of Celen-deri, Apostolic Vicar of Yaounde. February 27. Monsignor Giovanni Geraldo Neville, titular Bishop of Carre. March 2. Monsignor Rodolfo Gerken, Archbishop of Santa Fé. March 11. Monsignor Angelo Soracco, Bishop of Fossano. Monsignor Emanuele Raimondo de Mello, Archbishop. Monsignor Giovanni Battista Castanier, titular Bishop of Ze-roboli, Apostolic Administrator of the United States of America. March 12. Monsignor Ermanno Giuseppe Sträter, titular Bishop of Cesanopoli of Isauria. March 16. Monsignor Arnoldo Francesco Diepen, Bishop of Bois-le-Due. March 19. Monsignor Paolo Castiglione, titular Bishop of Famagusta.

[*Latin ed. p. 97*]

Ann. and Vol. XXXV, April 21, 1943 (Series II, Vol. X) - No. 4. ACTA APOTOLICAE SEDIS. OFFICIAL COMMENTARY. ACTS OF POPE PIUS XII. APOSTOLIC CONSTITUTION CONCERNING THE VICARIATE APOSTOLIC OF ONDO-ILORIN (WESTERN NIGERIA). TERRITORIAL PORTIONS ARE SEPARATED FROM THE APOSTOLIC VICARIATES OF ORAE BENIN AND WESTERN NIGERIA, AND A NEW APOSTOLIC VICARIATE OF ONDO-ILORIN IS ESTABLISHED. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION OF THIS EVENT: In order that the work of evangelization in British Nigeria may be more suitably promoted, it has been deemed fitting to establish a new Apostolic Vicariate there. Therefore, after mature deliberation and with full knowledge, and with the advice of the Most Reverend Fathers, Our Sacred Congregation of Propaganda Fide, presided over by Cardinals of the Holy Roman Church, and with the consent of those whose interests are involved, or, if necessary,

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with the consent of those who presume to have an interest, We, exercising the fullness of Our apostolic power, separate portions of the territories of the Apostolic Vicariates of ORAE BENIN and WESTERN NIGERIA, which include the civil provinces of Ondo and Ilorin, and We establish and constitute a new Apostolic Vicariate, which We decree shall be called the Apostolic Vicariate of ONDO-ILORIN, encompassing the territory of those provinces of Ondo and Ilorin. We entrust this new Vicariate to the members of the Society for the Missions to the Africans, who have already been diligently working in that region for many years, entrusting to them missionary duties, for Our...

[*Latin ed. p. 98*]

Acts of the Apostolic See - Official Commentary 98. The Apostolic See approves. Furthermore, We grant to the Vicariate of Ondo-Ilorin, and to its Apostolic Vicars for the time being, all rights, privileges, honors, and powers, by which other Apostolic Vicariates and their superiors throughout the world are lawfully entitled and enjoy; and We likewise subject them to the same burdens and obligations, by which others are bound. We will and command that all of these things, as above established and constituted, be considered ratified and valid, notwithstanding any contrary provisions. Moreover, We decree that copies or excerpts, even printed ones, of these Letters, provided they are signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, shall have the same full force and effect as if these Letters were presented or shown. To no one shall it be permitted to infringe or contradict this document of dismemberment, erection, constitution, commission, statute, and Our will. If anyone should presume, with reckless audacity, to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, near St. Peter's, in the year of Our Lord nineteen hundred and forty-three, on the twelfth day of January, in the fourth year of Our Pontificate. ALOISIUS Card. MAGLIONE P. Card. FÜMASONI BIONDI, Secretary of State, Prefect of the Congregation for the Propagation of the Faith. Ludovicus Kaas, Apostolic Protonotary. Alfridus Vitali, Apostolic Protonotary. Registered in the Registry of the Sacred Congregation of Propaganda Fide, Volume LXVII, No. 1 - Al. Trussardi. APOSTOLIC LETTERS: The Abbey Church of St. Martin of the Sacred Mountain in Pannonia, within the territory of Hungary, is granted the honor of a Minor Basilica. PIUS PP. XII For the perpetual memory of the matter. — At the beginning of the tenth century, the Abbey of St. Martin of the Sacred Mountain in Pannonia, founded by St. Stephen, King of Hungary, stands out among the Hungarian monasteries of the Order of St. Benedict, due to the historical events with which it has

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been associated until this time.

[*Latin ed. p. 99*]

99 The acts of Pope Pius XII shine forth. The abbatial church is numbered among the few sacred monuments which, having survived the incursions and devastations of the Tartars and Turks, still exist within the territories of Hungary, and which are adorned with the veneration of all Hungarians who, like pilgrims, flock to it. Formerly built in Romanesque style, the sacred edifice was, in the thirteenth century, reduced to forms which are now almost called Gothic. This church shines forth, both in the grandeur of its structure and in the works of good art, and within it, the monks worthily celebrate the divine offices, and with diligent care perform other sacred duties, which are very useful for the spiritual good of the faithful who come from all parts of the region. Now, when the Most Reverend Archabbot of the aforementioned monastery earnestly requested that we deign to elevate the church of Saint Martin of the Holy Mountain of Pannonia to the dignity of a Minor Basilica, and when our Apostolic Nuncio in Hungary greatly amplified these requests with his commendations, we, knowing that the aforementioned church has always been favored by the Kings of Hungary with clear signs of their benevolence, and desiring also to show our devotion to Her Most Serene Highness, the Belgian Princess Stephanie, we willingly and gladly grant this.

Therefore, after having conferred with our Venerable Brother, the Most Holy Roman Cardinal, Bishop of Praeneste, Prefect of the Congregation of Sacred Rites, by the tenor of these present letters and by our apostolic authority, we permanently elevate the abbatial church of Saint Martin of the Holy Mountain of Pannonia, within the territories of Hungary, to the title and dignity of a Minor Basilica; notwithstanding any obstacles whatsoever. These things we grant benignly, decreeing that these present letters shall always be firm, valid, and efficacious; and shall have and obtain their full and complete effect; and that they shall fully suffice and shall suffice in the future for those to whom they pertain, or may pertain, and shall be duly judged and defined; and that they shall be null and void from this time forward, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever.

Given at Rome, at Saint Peter's, under the Fisherman's ring, on the eleventh day of the month of January, in the year 1937, in the fourth year of our pontificate.

A. Card. MAGLIONE, Secretary of State.

[*Latin ed. p. 100*]

100 Acta Apostolicae Sedis - Official Commentary on the LETTER TO THE MOST EXCELLENT ALOISIUS GEDDA, PRESIDENT OF THE CATHOLIC YOUTH ASSOCIATION OF ITALY, ON THE OCCASION

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OF THE FIFTIETH AND SEVENTIETH ANNIVERSARY SINCE THE FOUNDATION OF SAID ASSOCIATION. PIUS PP. XII, Beloved Son, health and the Apostolic Blessing. — As the fiftieth and seventieth anniversary approaches since Our Predecessor, of blessed memory, Pope Pius IX, with letters addressed to the noble man John Acquaderni, confirmed and commended the Catholic Youth Association of Italy, which had just been established, and rightly judged that those who are the heirs of that generous cohort would do well to reflect on this span of time, and to cherish the causes pleasing to God, and to draw auspicious prospects for the future. And it is also a source of comfort to Us, as everywhere anxieties press, and grievous cares of every kind afflict the mind, to recall the achievements of this association, and to duly praise so many excellent young men who, with no small benefit to the progress of the Christian cause, have served or are serving in the ranks of the Catholic Action. For We see that during the course of this turbulent age, not a few young men, as if proceeding against a rushing stream, have avoided the allurements, the dishonor, and the errors of the world, have tenaciously held to the Catholic faith, have boldly professed it, have fiercely defended it; and, by preserving the integrity of their lives, they have bravely striven to attain those arduous and lofty deeds to which Christian virtue impels them, with a most noble determination. Undoubtedly, youth, by its very nature, is a beautiful thing; but if the flower of this age shines with the purity of Christian testimony, if the minds of young men are raised not to fleeting and ephemeral things, but to the eternal and imperishable, and if, finally, their souls, nourished by the food of truth and strengthened by the power of divine grace, strive with all their might to bring to bear, for the benefit of themselves and others, the Catholic doctrine which they have embraced, then, for certain, youth appears to be something more excellent and noble than human beauty, which, when contemplated, inspires admiration and serves as an example. Many have demonstrated this kind of spiritual perfection in themselves, who in the past were members of this association; let all who are now serving in its ranks also remember this. From the Most Holy Place, May 2, 1868.

[*Latin ed. p. 101*]

Acta Pii PP. XII 101, concerning orders. Let this be, beloved son, the fruit of your celebration: namely, that those who have received the sacred banner of Catholic youth from your hands, not only follow the path you have laid down, but also strive among themselves with the most holy emulation, to surpass it. And above all, strive daily, as you do, to preserve the harmony and unity of spirits, without which, as you know, nothing can long endure, nothing can become fruitful. Cultivate and strengthen the closest union with the Bishops, and especially with the Roman Pontiff; for this is necessary and a solid guarantee for the happy outcome of your

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endeavors. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing and that there be no schisms among you: but that you be perfect in the same mind and in the same judgment." 1 Corinthians 1:10.

2. Indeed, the exhortations of our Predecessor, the late Pope Pius XI, given on several occasions, are particularly relevant to this matter: that the Catholic Action "is in no way involved in the pursuits of civil parties," and that it must never be confined "within the narrow limits of factions."

3. Moreover, this laborious harmony of minds must not only be formed, fostered, and arise from a single leadership and discipline, from a single method of action, and from the same precepts by which the Catholic Action is guided, but also from the fraternal concord among the individual members and the entire association. Whether they belong to the same order, whatever their condition, whether devoted to manual labor, or dedicated to liberal arts, or born in humble circumstances, or enjoying the benefits of birth and fortune, they must love each other with Christian charity, as brothers, and be animated by the same zeal for the apostolate, serving as an example to one another. And they must remember that the association to which they have joined, from its very beginning, has been guided by the Catholic religion and by their own people and nation. Therefore, just as they must not yield to anyone in their love for their country, and must cherish their ancestral land with a special devotion, and promote its prosperity in truth, so too, guided by Christian precepts, they must embrace the entire human family, regardless of origin or race, with the love of the Divine Jesus Christ. For the love of each country does not exclude or reject the fraternal community of all peoples; nor does this mutual necessity among all men diminish the due love for one's own homeland. Above all, those young people who have undertaken to carry out the aims and projects of the Catholic Action must, each one of them, / 1 Corinthians 1:10. Cf. Letter to Cardinal A. Bertram, A. A. 8. 1928, p. 385, 387; Letter to Cardinal P. Segura et Saenz, A. A. S. 1929, p. 666. a 3.

[*Latin ed. p. 102*]

102 Acta Apostolicae Sedis - Commentarium Officiale. They should strive for perfection, daily acquiring a deeper knowledge of heavenly things, and above all, kindle within themselves a firm piety towards God, from whom alone they can receive the necessary help. For those who, with a generous and noble spirit, have undertaken this cause, certainly will not be able to accomplish it with their own strength alone. Therefore, just as their association, as tradition tells us, began with the pious meditation and adoration of a young man before the Blessed Sacrament, so too it is necessary that it be fostered and strengthened in the present day with the same heavenly assistance and divine gifts. Therefore, let them ask for these gifts from the Giver of heavenly blessings, God, especially through fervent

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prayer during the upcoming celebrations; so that, through the increase of divine grace, they may be able to proclaim in a special way what we read was written in ancient times about all the faithful: "That which is in the body, that is in the world, are Christians." 4 And since your celebrations fall on the fifth and twentieth anniversaries since we received the Episcopal insignia, and we know that you have sought and still seek the favor of God through such prayers, and that you have given us many demonstrations of your piety, we desire, on this occasion, to reveal our affection to you, and to direct our prayers, as it were, united with yours, to Him who alone can restore to peace, serenity, and prosperity, times that are now filled with so much discord and division, and with anxieties about the present and the future, for us, for you, and for the entire family of nations. In the meantime, raised up by this most pleasing hope and blessed prospects, we impart, with great affection in the Lord, the Apostolic Blessing upon you, dear Son, and upon all those who dedicate themselves to guiding and promoting the association of Catholic young men, both from the clergy and the laity, and finally, upon all the members of the association individually. Given in Rome, at Saint Peter's, on the twelfth day of the month of March, in the year 1940, in the fifth year of Our Pontificate. PIUS PP. XII

4 Epist. ad Diognetum, 6, 1.

[*Latin ed. p. 103*]

From the Apostolic Palace, [date], to the Most Reverend Father Aloysius, Prefect of the Sacred Congregation, concerning public ecclesiastical affairs: Public supplications are made for the reconciliation of peace among peoples.

PIUS PP. XII, Beloved Son, health and the Apostolic Blessing.

Every year, after the most terrible conflagration of war has ravaged almost the entire world, We have urged all Christians, and especially the young, who are very dear to Us, through you, in the month of May, to join in a sacred effort of prayer, so that, through the intercession of the Virgin Mother, they may obtain from God the peace that is so desired for all.

Although this devastating conflict, which not only destroys armies but also peaceful cities, and through fratricidal bloodshed, has not yet ceased, it must not be thought that we should despair, nor should we abstain from pious supplications; rather, as the accumulation of daily miseries increases, and as the fervor of many is inflamed by the heat of strife, so much more must we turn to God through prayer and penance, who alone can impart the light of Christian charity to minds filled with hatred, and can restore harmony among all peoples by calming the swelling waves of discord.

However, as you well know, it is not enough to implore the divine favor; it is not enough to supplicate our most holy Mother of Jesus Christ, our helper and patron; but something else is also required of us all, regarding

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this terrible and prolonged devastation, which seems to shake the very foundations of human society, and which threatens to drag the entire community of nations into ruin.

Above all, it is necessary that all recognize and understand that this war, which seems to be the greatest since the creation of the world, is nothing other than the well-deserved punishment for the violation of divine justice.

Indeed, it is often seen in our time that human reason, puffed up with its own powers, refuses to obey the eternal Law; and that men either neglect or utterly despise the most holy religion; they reject the precepts of evangelical wisdom, as if they were obsolete and unworthy of this corrupt and aged world; and finally, they strive only to ensure that this present and fleeting life—with eternal life forgotten—is filled with every kind of comfort, wealth, and pleasure. But the supreme and eternal reason rejects this.

[*Latin ed. p. 104*]

104 Acta Apostolicae Sedis – The official record declares that the laws and commands of God are those which can govern both private and public morals. These are the principles and norms which impart strength and solidity to the very fabric of human society. Absolutely none other; for "when sanctity and religion are removed, disturbance of life follows, and great confusion." 1 Therefore, if we have strayed, it is necessary to return to the right path; if the deceptive appearance of false doctrine has attracted many and obscured their minds, the darkness of error must be dispelled by the light of truth; and finally, if not a few, excessively absorbed in worldly matters, have neglected the most sacred duties of Christian virtue and divine worship, they must remember themselves and direct their efforts primarily towards those things which are better, and which pertain to eternal life. This is the common endeavor, almost sacred, which must be undertaken by all, so that private and public morals may conform to the precepts of Jesus Christ, and so that these precepts may be applied as widely as possible in the conduct of life. All should strive for this, not only for the sake of their own salvation, but also so that peace, tranquility, and prosperity may finally smile upon human society. If all, according to their own strength, strive to achieve this, then, without a doubt, prayers will be more pleasing and more readily accepted by God, and by the most holy Mother of Jesus Christ. Animated by these salutary counsels, let all, during the coming month, dedicate themselves in a special way to the Virgin Mother of God, let them approach her altar; and let them not only offer the flowers of the fields and gardens, not only their prayers and supplications, but also the intention of living a more virtuous and perfect life, for there is nothing more pleasing to the Divine Redeemer, nothing more dear to his most loving Mother. Last October, we dedicated the holy Church, the mystical Body of Jesus Christ so wounded, as well as the entire world, inflamed with

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hatred, embittered by discord, and suffering the consequences of its own iniquities, to the Immaculate Heart of the Blessed Virgin; and we learned with great comfort of the paternal heart, that the same act of devotion had been renewed everywhere by bishops, by ministers of the sacred rites, and by the multitude of the Christian people. But if almost all Christians have devoted themselves freely and willingly to the Immaculate Heart of Mary, it is also necessary that they conform to it willingly and actively, if they truly desire that their prayers be received with kindness by the loving Mother of God. And thus, let all, both those who, in the bloom of their youth, are distinguished by innocence and grace, and all the faithful, strive diligently and piously to conform to her.

1 Cf. Cicero, De Nat. Deor. I, 2.

[*Latin ed. p. 105*]

By the authority of the Holy Father, Pope XII, may the month of May, through repeated prayers offered to the heavenly Mother, bring about that in the hearts of men, extinguished by animosity, fraternal charity may triumph and flourish; that virtues may overcome vices, justice may prevail over arms, and the reason of a serene mind may restrain unrestrained violence; and that, at long last, when the fury of this present tempest has subsided, all nations may return to peace, to concord, and to Christ, who alone, through His heavenly doctrine, which cannot be deceived, can establish the foundations of civil society in a firm and solid manner, and who alone "hath the words of eternal life" (Ioannes VI, 69).

We place great confidence in this sacred petition of prayers; and therefore, this year as well, we entrust these paternal exhortations to you, beloved Son, that you may communicate them to all, and especially to the most holy Pastors of the entire Catholic world, to whom it will certainly be a concern to diligently present the matters entrusted to them to their flocks, and to strive earnestly to bring about the desired results. In the meantime, as a witness to the blessings of heaven and to our paternal benevolence, we bestow upon you, beloved Son, and upon all those who will respond with a willing and generous heart to these exhortations, and especially upon our most beloved children, the Apostolic Blessing, with all our love in the Lord.

Given at Rome, near the Holy Peter, on the fifteenth day of the month of April, in the year 1939, in the fifth year of Our Pontificate.

PIUS PP. XII

ADDRESS TO THE PARISH PRIESTS OF THE CITY AND THE SACRED TEMPLE PREACHERS OF LENT: ON THE NATURE AND EFFICACY OF PRAYER.

Our paternal words return willingly to you, beloved children, who, as

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our collaborators in the spiritual care of this beloved diocese of Rome, which is dear to us not only as a common Father, but also as its own Pastor and Bishop, offer the bread of divine doctrine during the season of Lent, according to the subject matter proposed by our zealous and most worthy Cardinal Vicar, to the people who eagerly await it from you. This bread is truly a daily bread; it is the bread of prayer; and to instruct the faithful about the nature and...

[*Latin ed. p. 106*]

The Acts of the Apostolic See - Official Commentary 106, concerning the efficacy of such a substantial element and sustenance, counts, always and everywhere, among the most serious duties and aims of the apostolate. The importance of prayer, however, has today for this Our diocese a special value and necessity, since Rome itself has suffered from a weakening of religious life, common in our times, and aggravated by the conditions that accompany the growth and expansion of a large city. You know of its expansion and extension; where there was once a desert of men, you see a new people gathering, a new flock to be pastored and brought together around the sacred altars. At this sight, even your hearts, as apostles, are enlarged; and your mission, though not easy, and indeed demanding readiness for every sacrifice, must, because of its nobility, arouse and inflame in your spirit a zealous and generous fervor equal to the religious needs of the faithful.

Rome, the Praying City. If we turn our gaze to the history of past centuries, Rome appears to us, even in the early days of the faith, as a praying city, not in the temples and shrines of the false gods of paganism, but to the one true God in the private homes of the first followers of Christ, or, in times of greater danger, in the catacombs, and then, from the third century onwards, in open-air buildings, true churches similar to our own, and finally in the magnificent and gilded basilicas; for prayer was for her, from that time on, a most powerful weapon of victory and triumph, enduring through persecutions, sustaining her strength in the tribunals and tortures, and allowing her to die as a martyr for Christ under the swords of the executioners. Prayer was the weapon of her defense and her hope; her basilicas and her altars, raised up to God, were bulwarks and fortresses of faith; the altars of the martyrs were sanctuaries and tombs, where piety called even from distant regions and beyond the seas, even devoted and crowned princes, to kneel in prayer and to choose those venerable places as the resting place of their mortal remains.

Although the deficiencies of religious life during the Middle Ages and subsequent centuries cannot be overlooked, all of public life, in every social class, was accompanied, animated, and ennobled by prayer; indeed, it could be said that the Christian was educated, raised, and sustained in prayer by society itself. And that Rome shone as a praying city is testified by

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history, and has been known and described by pilgrims who, in the jubilee years, flocked to her in large numbers from every part of the world. The tombs of Peter and Paul were the goal for so many saints and holy people, for ardent spirits, who on the sacred banks of the Tiber learned the hymns.

[*Latin ed. p. 107*]

By the decree of Pope Pius XII, number 107, the liturgical chants and the devotional hymns of adoration to God, which then resounded in their homeland and, in other lands, in their churches, in their retreats, and in their monasteries! It is noted, moreover, what extraordinary importance the Confraternities and pious Unions had for the religious life of the City in the 4th century and in the subsequent centuries.

But in recent times, such a pious and widespread practice of prayer has been seen to falter, not as if the praying Rome were to be destroyed or disappear, but because it was increasingly made alien and rejected from public life, which, far from attributing any value to prayer, too often hindered it and became its greatest obstacle. Already, the growth of the city into a vast and populous metropolis, which brings together men from all regions and of the most diverse tendencies, was not conducive to the traditional religious character of the city. But the true cause of this break with tradition is to be found in the process of secularization to which Rome was systematically subjected. Thus, the customary sound of the bells of the many temples of the City no longer seemed an invitation and a sign of devotion and prayer; and the education of the people in families and schools strayed from the path that leads to the Church and to prayer. Such a process, however, aroused, as a reaction, a strong phalanx of Catholics, who, fighting against the current, regardless of every scorn, always sought to lift the heart and hands to God in prayer; but, by the contrast of good with evil, it also brought forth a not inconsiderable number of those who, more concerned with the material than with the spiritual, became accustomed to the pernicious and fatal separation of religious practice from civil, professional, and social life. And finally, there arose and grew a multitude of those who no longer pray, nor lift a thought to God.

It has been said that the church of modern man in the great cities is the cinema. The word may seem to appear, and it is a paradox of poor taste; but you know how much tragic truth, bitter fruit, and scandalous dangers that motto conceals and suggests.

The duty and dignity of prayer. What do these sad and distressing conditions say and demand of every apostle? They speak of the decadence and oblivion of the thought of the soul and of God in the Christian people, and they demand the remedy for the evil, suggesting the path to follow to overcome it, which is to revive in consciences.

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1 Ofr. PASTOR, *Geschichte der Päpste*, I, 1, 40.

[*Latin ed. p. 108*]

108 Acta Apostolicae Sedis - Official Commentary, emphasizing the salutary and necessary conviction that prayer is not only a duty of the spirit, but also an obligation of honor. If all of visible creation sings the praises of God in powerful harmonies, resounding in sublime accord throughout the spaces of the universe, how can man, to whom the Creator gives the ability to "clearly see his eternal power and divinity in his works," 2 withdraw himself from the great chorus of the heavens and all creatures around him, and exempt himself from the duty of blessing God, of adoring Him, and of praising Him? Preach to your listeners that man—who, among all corporeal creatures on earth, possesses the superior dignity of understanding the magnificence of the visible world and of elevating himself, through his corruptible nature, to the invisible world—must give thanks to the supreme Giver for this privilege. Remind them of the many wonderful prayers that God Himself inspired in the Old Testament, particularly in the Psalms and the books of Wisdom, hymns of the highest adoration, raised to the glorification of God. Teach them that man was created with a manifest purpose by divine wisdom, that in the world, not even a single moment can things proceed by chance, and that if everything in the world is governed by divine Providence, that which concerns man is primarily subject to the dispositions of a hidden and particular wisdom, because of all the works of God, man is that through whom the Creator desires to draw the greatest glory. Prayer is a good that does not humble or degrade, but exalts and ennobles man. The most excellent artists, these masters of figurative psychology, have created nothing that more captivates the soul than the representation of man in prayer. In that posture of the worshiper, he reveals his highest nobility, so that it has been plastically affirmed that "man is great only when he is on his knees." And do not the powerful, the high-ranking officials, the Ministers of State, increase your regard and esteem even more when you see them bowed and prostrate before God in the sacred functions and rites of life and death? This conviction was alive in past generations; and, if it is to be lamented that it is now largely weakened, blame the devastating influence of rationalism, materialism, and incredulous philosophy, for which prayer would represent something insignificant, despicable, and unmanly; false sciences that, with their icy breath, have spiritually chilled many human hearts with the chills of hell. It is therefore necessary that the minds of men be... 2 Rom. 1, 20. S BOSSUET, Élévations sur les mystères, I V, 5.

[*Latin ed. p. 109*]

By the authority of the Most Holy Pope XII, let them remember and contemplate their high spiritual dignity, let them recognize the unnatural

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sickness of their state and of their spirit, let them seek its cure, and let them give prayer a place of honor in their daily work. The order of values in prayer. There are certainly many Christians, who are undoubtedly believers, whose prayer life is satisfied and does not go beyond practices that are mostly external, such as a pilgrimage to a venerated Image, or a traditional visit to some sanctuary, not so much for devotion and fervor for the sake of the soul, but rather to implore help in purely earthly matters. Such pious practices are commendable, when they are performed with a right intention and without superstitious impurities, with full submission to what God ordains; but they are not the best, nor the entirety, of the Christian life. What, therefore, must you do? You must teach the faithful that – although one can and should pray even for the "daily bread" and for the needs of this life – in prayer, earthly and temporal graces come after spiritual ones, and in the request for transient goods of this world, no one can be certain of being heard, being unaware of whether what he desires would contribute to his greatest advantage, and therefore he must submit with faith and humility to the most holy will of God, who knows what is best for him for this life and for the next. Therefore, at the very beginning of every Christian life, worthy of that name, is to adore God and to implore from Him supernatural and eternal goods. "For our citizenship is in the heavens," and there we must raise our mind and desire, and from here we must breathe eternity with that faith that overcomes all things, which animated the first Christians amidst persecutions and distress, and which must also subdue and inflame the hearts of our faithful and vivify their prayer, so as to make it spiritually intimate and pure from every affection not ordered to the supreme end. The necessity of prayer. From here shines the light of another truth, which your words must penetrate into the mind and the Christian conscience: the absolute necessity of prayer. It is Catholic doctrine that no one, without the help of grace, can for long observe the law of God and avoid grave sin; on the other hand, God, without our cooperation, precedes us with *Philippians 3:20*.

[*Latin ed. p. 110*]

110 Acta Apostolicae Sedis - Commentarium Officiale. Sua gratia, autem, secundum normas praecipuas operationis salutaris, cooperationem hominis exsequitur, praesertim per orationem. Vigilate et orate, ut non intretis in tentationem! Igitur affirmare possumus quod ipsa norma fidei non mutat valorem, si, loco termini « gratia », verbum « oratio » ponimus, dicentes: nemo sine oratione legem Dei diu observare potest et a peccato gravi abstinere. Rogate, carissimi filii, quot Christiani vere vivant hanc fundamentale et lucidam veritatem, et quot ambulant in luce eius, et conformant ad ducem eius cogitationes, affectus et opera; et recurrite ad haec inconcussa et prima principia vitae personalis religiosa, cum fideles docetis bene orare.

Funesta separatio religionis a vita civilis. Iam mentionem fecimus aliae

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classis hominum, de quibus, propter divisionem quae demonstratur inter vitam religiosam et vitam civilis, solent dici quod die dominico mane apparent Christiani, sed reliquo tempore nullum signum religionis et Christianitatis praebent. Victimae quasi separatae vitae a religione, mundi a Ecclesia, vitam duplicem et contrariam agunt, pendentes inter Deum et mundum inimicum; tristes fructus impressionis laicae vitae publicae. Quid enim magis contrarium est sensui catholico huius praedicae divisionis? Ad talem modum vivendi Ecclesia semper et omni energia se opponet, sciens spiritum suum esse hominem integrum formare, in omnibus relationibus vitae cotidianae, quia homo unam animam habet, redemptam et sanguine Christi filiam Dei factam, pro omnibus eventibus et circumstantiis vitae, tam privata quam publica.

Ita, Ecclesia, secundum mandatum Dei et legem Christi, initium formationis Christiani ab intra, per vitam orationis, facit. Alta et divina est eius pedagogia, et conductus eius methodi pedagogicae, remontante ad sua prima dies. Accipite in manus et legite Epistulas S. Pauli, et considerate praesertim capita finalia cum normis practicis, et videbitis quomodo Apostolus omnia sub voluntatem Dei, signum redemptionis et orationem fidelium, ponit: corpus et animam, actiones et omissiones Christiani, etiam cibum et potum: « Sit quodcunque facitis, omnia ad gloriam Dei »; totam vitam socialem, matrimonium et familiam, sponsum et sponsam, parentes et filios, dominus et servos; etiam vitam publicam usque ad ultimos scopos civitatis.

8 Matth. 26, 44.

6 1 Cor. 10, 31.

[*Latin ed. p. 111*]

Actu Pii PP. XII 111: "Si fassino suppliche et preces... pro regibus et omnibus principibus, ut vitam quietam et pacificam agamus in omni pietate et honestate"; et denique: "Quidquid dicitis aut facitis, omnia in nomine Domini Iesu Christi facite, gratias per ipsum Deo et Patri."

Hominibus, in quibus oratio et cogitatio Dei factae sunt quasi secunda natura et pabulum cotidianum animae, sicut desideratur in Christianis firmatis, et ut Apostolus docet, numquam erit ut in omni circumstantia non agant secundum legem divinam et non conformentur ei in propositis suis, sive sit res ordinaria, sive hora magna decisionum in vita publica. Hi semper fuerunt bonum fermentum, quando adhibetur ad renovatio mundi in spiritu Christi. Et tali erunt etiam hodie; sed vobis, carissimi filii, incumbit creare et parare per laborem apostolicum vestrum, legiones religiosas.

Oratio communis in familia:

Hi, qui virtutes accipiunt ex oratione ad pugnas boni et ad defensio iustitiae, educantur et formantur in familiis, fundatae et crescentes in illa sapientia, cui timor Dei est principium; et vobis dirigimus exhortationem nos-

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tram cum zelo paterno et pastorali: Reviviscite in fidelibus sentimenum de antiqua et pia consuetudine orationis communis in familia: aura sanctitatis coram aliqua sacra imagine vos inspiret ad horas consuetas; et oratio sit attenta, devota, apta circumstantiis temporis, actionis et laboris, et perficiatur modo ut filii non sentiant fatigationem aut fastidium, sed potius incitentur ad augendam.

Oratio communis in foco domestico est spectaculum dignum angelis! Et quia vita publica, nimis distracta et insidiosa, saepe, non solum non promovet, sed periculat bona praecipua familiae, fidem coniugalem, fidem, virtutem et innocentiam filiorum, oratio in sancto domestico hodie est paene necessaria quam in temporibus praeteritis, quando in Roma florebat unica civilizatio Christiana et in moribus non renascitur a nequitia irreligionis pallium pagani.

Imago matronae familiari orantis est visio gratiae Dei pro homine et pro filiis; et memoria patris, qui in professione sua,

I Tim. 2, 1-2.

Col. 3, 17.

[*Latin ed. p. 112*]

In the Acta Apostolicae Sedis – Official Commentary, it is often the case that those who hold high positions, having accomplished great things, remain pious and devoted. Not infrequently, they become an example, an encourager, and a source of salvation for the young in the dangers and spiritual struggles of more mature age.

On Sunday, the Lord's Day. But the sanctuary of the family, however beautiful, decorous, and well-maintained it may be, is not the Church; and it is your duty to ensure that Sunday once again becomes the Lord's Day, and that the Holy Mass is the center of Christian life, the most sacred nourishment for bodily rest and the steadfastness of the spirit. Sunday must be the day of rest in God, of adoration, of supplication, of giving thanks, of invoking from the Lord forgiveness for the sins committed during the past week, and of imploring the graces of light and spiritual strength for the days of the week that are beginning.

Remind the people that Sunday is the perpetual remembrance of the day of the Lord's Resurrection, that man must rise and leave behind the refuges and shelters of work, the workshop, the fields, where, amidst the great distractions of material things and the manifold affairs of the day, the mind can scarcely be raised to God and pray to Him, while the breath of life infused from Heaven penetrates the soul and makes it breathe a longing for a future immortal life.

Sunday must be the day of bodily rest and spiritual elevation, not one of excessive sports and immoderate pleasures, all of which exhaust and distract more than work on weekdays, and which do not lead to God, but

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rather lead away from Him.

Is it not a cause of deep sorrow that sometimes scenes and spectacles are shown to the faithful on Sunday, which we might call, with Saint Augustine, "this blemish and plague of the soul, this overthrow of probity and honesty"? Spectacles, of which the same Holy Doctor said the same thing about the immoral representations of his time, which would not have been tolerated in the early centuries of ancient Rome, when people still lived with greater naturalness and simplicity.

Sunday must be the day that brings the family together, not the day that tears it apart; the day of spiritual reading and devout prayer, not of dissipation.

The Holy Mass, the center of Christian life. Just as the body needs material bread to sustain it, so the soul needs the supernatural bread, which sustains, increases, and restores. *De Civit. Dei, 1, 1, c. 33.*

[*Latin ed. p. 113*]

By the authority of the Most Holy Pope XII, 113, that force which, in the various ages of life, is necessary to persevere in the exercise of virtue and in the victory over passions. The Church calls, in particular, to this heavenly feast on Sundays, the day par excellence of the Eucharistic celebration. The obligation to attend Mass on holy days is grave. However, how often are churches almost deserted by men, with only a few pious women scattered here and there, mothers who are careful and eager to return soon to the care of their children, and devoted servants, who withdraw for brief moments from the hardships of daily labor, in order to find there the strength that sustains them in their social condition! But it is unworthy of a Christian to consider oneself excused from the observance of this precept for any slight or insignificant reason, and it is to be hoped that the faithful would not act in this way if they had a clear, profound, ardent understanding of the Eucharistic mystery. Therefore, explain to them this redemptive Sacrifice of the God-Man, the center of all the worship of the Catholic Church, to which basilicas, temples, chapels, altars are dedicated, places in which the Lord is adored and prayed to, towards which the invocations of the entire Christian people rise, in prosperity and in danger, in trials and in misfortunes, in poverty and in wealth, in calm and in the turmoil of events, just as the people of Israel did around the Ark of the Covenant in the only temple of Jerusalem, a symbol of the new and eternal testament concluded by Christ in the truth of his flesh and his blood. Explain to the people the meaning and dignity of the Catholic priesthood, and encourage them to participate in the holy Sacrifice with piety and with spiritual benefit. What value could social divine worship have if it did not foster the participation of everyone and personal sanctification? Devotion is always, according to its definition, subjective and personal, because it involves a dedication and almost a consecration of oneself to God through acts of piety and assistance

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to the Sacrifice, performed in faith, hope, and charity, which intimately transform the soul and unite it with God; a purely "objective" devotion, of which one often speaks today, would, if considered strictly, be a perversion of the true concept of devotion. But of all the acts of piety, the greatest, most effective, and holiest devotion is the participation of the faithful in the holy Sacrifice, for whom, as present, the priest himself prays in the act of offering the divine Victim. It can occur in different forms, according to the nature, capacity, preparation, and education of the individual faithful, towards whom you will seek to show understanding and broad-mindedness. Having said this, We praise that you initiate the faithful to understand and to appreciate.

[*Latin ed. p. 114*]

The Acts of the Apostolic See - Official Commentary 114: The inexhaustible richness and profound beauty of the liturgical prayers of the Mass, and form them to participate actively in them. You, who daily use the Missal at the altar, the greatest book of devotion of the Church, know how much sacred text and holy elevation it contains, how many sentiments of adoration and praise it awakens and inspires, with what powerful energy it moves and elevates to eternal things, and what treasures of salutary admonitions it offers for personal religious life.

The Frequency of the Sacraments: We told you last year, in the struggle between good and evil, which the Church constantly wages, that it cannot find continuous and secure support in those who approach the holy Eucharist only once a year; and we advised you to gather and form groups of men and young people who frequent the Eucharistic table at least monthly, and to bring as many friends and acquaintances as possible with them.

You may say that it is more urgent to achieve at least a minimum of prayer and frequency of the Sacraments among those numerous people who live far from religion. But even to achieve such an advantage, will not those legions of lay apostles, courageous and prudent, become the most effective way, indeed often the only way, to bring back to the Church those children who have become estranged from her? We recommend and suggest the same path for the female world.

The progressive social equality of women with men, which has made such rapid advances, has also drawn women, especially young women, eager for fortune, from seclusion and the family, casting them, without regard, into the whirlwind of society and the vortex of modern life, amidst such and so many diverse moral dangers, from which they scarcely manage to preserve themselves without extraordinary energy of sincere and good will.

Pastoral experience has provided such painful and eloquent facts and testimonies that it now appears increasingly necessary to establish Eucharistic groups for women, to win back those who have gone astray

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and to strengthen those who remain faithful.

Triple Final Exhortation: To these guidelines and suggestions on prayer, let us add a triple exhortation, dear children: If you want the faithful to pray willingly and piously, precede them in church with your example, praying in their presence. A priest.

[*Latin ed. p. 115*]

The Acts of Pope Pius XII, page 115: Kneeling before the tabernacle, in a dignified posture, in profound recollection, is a model of edification, a warning, and an invitation to prayerful emulation for the people. If the faithful ask you how they may quickly and safely come to pray well, answer them that prayer has a most efficacious support in self-denial, in penance, and in mercy towards one's neighbor. This truth is as clear as it is certain that good works are an essential prerequisite for a worthy and powerful prayer. Finally, if you ask us what we expect from our diocesans at the present time, we will answer you: their prayer and the offering to God of their sacrifices. Humanity lives today in one of the most difficult and painful hours. We navigate in a lake, in a sea, in a stormy ocean beset by contrary winds. The Church, born for humanity, will end with humanity; but always, until the consummation of the ages, it will have with it its divine Founder, as He Himself promised: "Behold, I am with you all days, even unto the end of the world." In this sea, the ship of the Church advances among the peoples towards the port of eternity, with its Apostles, with its Head, with its doctrine, with its Sacraments, with its peaceful action, surrounded by the waves and billows of storms, during which Christ the Savior mysteriously sleeps. What does the Church do, what do the Apostles do, in the midst of the terror of the feared shipwreck? They approach Christ and awaken Him with a cry and an invocation: "Master, we perish!" Here is the prayer and the security of the Church, which knows that "the gates of hell shall not prevail." Therefore, prayer is the strongest and most invincible weapon against all the dangers and assaults of the world, because, if Christ seems to sleep, His heart always watches with His love, with His fidelity, with His omnipotence, and knows how to rise and command the winds and the storms at the moment that His divine counsel has established, and which is joined with our invocation. Let us not fear, but let us pray. Let us also cry out to the Savior: "Awake; why are you sleeping, O Lord? Awake, and do not cast us away: Awake, O Lord, help us!" Let us unite to our prayer the innumerable sacrifices of this sad and solemn hour, the tears, the sufferings, the deaths that grieve humanity. Our prayer will be imbued with our tears, and with its poignant accent, it will move the merciful heart of [the Lord].

[*Latin ed. p. 116*]

116 Acta Apostolicae Sedis - Commentarium Officiale. Christus, qui

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in apparente somno vigilat super Ecclesiam suam, super nos, super mundum. Quomodo potuit Ecclesia deficere a missione sua, quae in talibus circumstantiis semper fuit illa implorare gratiam Dei et misericordiam eius per orationem et per poenitentiam, in unione cum Sacrificio Eucharistico Hominis-Dei? Si haec est missio totius Ecclesiae, ita oportet esse etiam sancta ambitio dioecesis Romae, dioecesis Nostrae, prae ceteris omnibus in generositate, in zelo, in pietate. Ut hoc eveniat, et verbi vestri et apostolatus vestri concedatur vis Christi et efficacia supernaturalis, Nos, carissimi filii, vobis, cooperatoribus ecclesiasticis vestris, collaboratoribus laicis et omnibus Nostris caris diocesanis, ex plenitudine Cordis Nostri paterni, Apostolicam Benedictionem impartimus.

[*Latin ed. p. 117*]

The Sacred Congregation of Rites, 117, Volume V.

ACTS OF THE HOLY CONGREGATIONS.

THE SACRED CONGREGATION OF RITES.

CONCERNING THE BEATIFICATION OR DECLARATION OF MARTYRDOM OF THE SERVANTS OF GOD: GREGORY GRASSI, BISHOP OF ORTHOSIEN, APOSTOLIC VICAR OF SCIAN'SI, NORTHERN, NOW OF TAIYÜANFU; FRANCIS FOGGOLLA, BISHOP OF BAGEN; HIS COADJUTOR, ANTONINUS FANTOSATI, BISHOP OF ADRAHN, APOSTOLIC VICAR OF HUNAN, SOUTHERN, NOW OF HENGCHOW; AND OTHERS, WHO, IT IS SAID, WERE MURDERED IN HATRED OF THE FAITH.

REGARDING THE QUESTION: Whether the martyrdom and the cause of the martyrdom, and also the signs or miracles in the case, and the effect of what is being considered, are established.

"The army of martyrs is praised," the faithful exclaim with joy, glorifying God, who gathers the most wonderful and greatest of all fruits of redemption from the martyrs. And indeed, St. Bernard, in his Canticle, says: "The flourishing vines have given forth their fragrance" (Cant. 2:13). "If the vines are souls," he writes, "what is the fragrance, what is the fruit?" He answers: "Martyrdom" (Serm. LX). It is also fittingly said that the martyrs are an army; since their number, from the beginning of the world to our own days, is immense; for more than ten times ten thousand of them are counted, who, strengthened by the grace of God, generously shed their blood for the sake of upholding the truth, to the glory of God. But this army is called an army because, in a more pressing and true sense, the martyrs are those who "have come out of great tribulation and have washed their robes and made them white in the blood of the Lamb" (Apoc. 7:14). To this great army, many must be added who, in China, in the year 1900, were

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cruelly murdered by the Boxers, at the command of the most cruel Yiü-sien Prince, and with the favor of the very Empress herself. These preferred to suffer death rather than to defect from the faith or to abandon the flock entrusted to their care. From the immense number of victims, numbering many thousands, the Order of the Brothers Mi-

[*Latin ed. p. 118*]

The Acts of the Apostolic See – Official Commentary, records that, with the aim of regularly conducting investigations with ordinary authority among the Vicars Apostolic, and subsequently, after these investigations were completed, to introduce the cause for the declaration of martyrdom before the Apostolic See, a decision was made, with happy success. The Commission for the Introduction of the Cause was established by the Most Holy Pope Pius XI on December 10, 1926, for the eighteenth centenary. The Apostolic process was then completed. Subsequently, for the more convenient progress of the Cause, only nine out of the aforementioned were selected by the Sacred Congregation, of whom fifteen were Europeans, and fourteen were from China, namely: In the Apostolic Vicariate of Scian-Si Northern, now of Taiyuanfu: EUROPEANS: 1. Gregory Grassi, in secular life Peter Anthony, from "Castellazzo Bormida" in the diocese of Alexandrina Statiellorum, titular Bishop of Orthosia, Apostolic Vicar; - 2. Francis Fogolla, from "Montereggio" in the diocese of Apuana, titular Bishop of Bagen, his coadjutor; - 3. Elias Facchini, in secular life Joseph Peter, from "Reno Centese" in the Archdiocesan of Bologna, priest; - 4. Theodoric Balat, from "Saint-Martin-de-Taur" in the diocese of Albien, priest. - 5. Andrew Bauer, from "Guebwiller" in the diocese of Argentera, lay professed; all from the Order of the Friars Minor; - 6. Mary Ermellina, in secular life Irma Grivot, from "Beaune" in the diocese of Divion, Superior; - 7. Mary of Peace, in secular life Marianna Giuliani, from "Bolsena" in the diocese of Urbevetana; - 8. Mary Clara, in secular life Clelia Nanetti, from "Ponte S. Maria Maddalena" in the diocese of Adrien; 9. Mary of St. Natalia, in secular life Joanna Maria Kerguin, from "Belle-Isle-en-Terre" in the diocese of Briocen; - 10. Mary of St. Justus, in secular life Anne Moreau, from "Rouans" in the diocese of Nanneten; - 11. Mary Amandina, in secular life Paula Jeuris, from "Herk-la-Ville" in the diocese of Leodien; - 12. Mary Adolphina, in secular life Anne Dierkx, from "Ossendrecht," in the diocese of Bredana; all from the Institute of the Franciscan Missionaries of Mary. CHINESE: 1. John Tciang, of the Third Order of St. Francis, lay brother; 2. Patrick Tun, of the Third Order of St. Francis, cleric; - 3. John Van, of the Third Order of St. Francis, from Sin-li-tsun; - 4. Philip Tciang, of the Third Order of St. Francis; 5. John Tciang, of the Third Order of St. Francis, from Nan-sce; all students of the Seminary; - 6. Thomas Sen, of the Third Order of St. Francis, servant of Bishop Grassi; 7. Simon Tceng, of the Third Order of St. Francis, servant of Bishop Fogolla; - 8. Peter U-ngan-pan,

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of the Third Order of St. Francis, from Liu-lin-tsuen; - 9. Francis Tciang-iün, from Ki-tze-san, of the Third Order of St. Francis; - 10. Matthias Fun-te, from Shochow, of the Third Order of St. Francis; - 11. James len-kutun, from Si-kien-ho; 12. Peter Tciang-pan-nieu, from Tu-lin-za, of the Third Order of Francis; - 13. James Tciao-tciuen-sin; - 14. Peter Van-ol-man, from Ku-tceng-in; all servants attached to the episcopal residence.

[*Latin ed. p. 119*]

The Sacred Congregation of Rites, 119. On July 9th, 1900, twenty-nine individuals, including twelve Europeans and fourteen Chinese, were martyred in the town of Tai-yuan-fu, through decapitation. This occurred within the Apostolic Vicariate of Southern Hunan.

EUROPEANS:

1. Anthony Fantosati, in the world Anthony, from "Trevi" in the Archdiocesan See of Spoleto, titular Bishop of Adraa, Apostolic Vicar.

2. Joseph Maria Gambaro, in the world Bernard, from "Galliate" in the Diocese of Novara, Priest.

3. Caesidius Giacomantonio, in the world Angelus, from "Fossa" in the Archdiocesan See of L'Aquila, Priest; all belonging to the Order of the Friars Minor.

The Bishop, upon learning of the outbreak of violence, immediately attempted with Father Gambaro to return to the episcopal residence – as it was quite distant – in order to protect the orphanage and to arrange other affairs. However, while traveling, they were recognized and apprehended by the enraged populace and, on July 7th, were subjected to unspeakable torments and killed. Father Caesidius was captured on the 4th of the same month in the episcopal residence in the city of Hengchow, was beaten to death, and then, still alive, was thrown into the fire.

These twenty-nine constitute the first group, and they serve as an example, presented for the admiration of the Christian people, and which clearly demonstrates the efficacy of divine grace, not only in those teachers who, having abandoned their homeland, generously came to China to preach or teach the Gospel, ready to give their lives for Christ, but also in their disciples, who, although raised in a society steeped in errors and superstitions, bravely endured torments and even death for Christ.

Indeed, to all the Chinese, apostasy from the Christian faith was proposed; if they had embraced it, they would have completely escaped all harm. The missionaries and the Franciscan Sisters of Mary, relying on the fact that they were Europeans, were killed by the Boxers; however, if all the circumstances are carefully considered, it becomes clear that the true and fundamental cause of this slaughter was hatred of the Christian religion. These individuals were killed precisely because they were teaching a religion contrary to the ancestral religion of the Chinese, which the tyrants

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called a disturber of peace and a corrupter of minds.

Furthermore, not only Christians, but also many non-Christians, recognize and venerate the victims of the Boxers as true martyrs of Christ.

After all these matters were duly investigated and the legal procedures were observed, the Preliminary Congregation of the Sacred Rites was convened before the Most Reverend Cardinal Januarius Granito Pignatelli di Belmonte, Bishop of Ostia and Velletri, on April 4th, 1933. The Preparatory Congregation was held before the Eminent Fathers on December 15th, 1936; and the General Congregation was held before His Most Holy Eminence.

[*Latin ed. p. 120*]

120 Acta Apostolicae Sedis - Official Commentary of His Holiness Pope Pius XII, on the 24th day of November, in the year 1942, in which the aforementioned Cardinal, acting as Proponent or Relator, posed the question to be debated: Whether it is established concerning the martyrdom and its cause, and concerning Grassi, Bishop, and four companions, in Adraen; and concerning the miracles of the Servants of God Francis Fogolla, Bishop of the city of Taiyuanfu, and Antonini and his companions in Orthosien; and concerning two signs of the Vicariate of Southern Bagen, and of Gregory and twenty Fantosati, in Hunan, concerning the facts and the effect of which we are speaking. The Reverend Cardinals, Officials, Prelates, and Consultors, each in turn, expressed their votes; after which, the Most Blessed Father declared that he would open his mind, so that a greater grace of divine light might illuminate this matter of such importance. Therefore, having chosen this present day, Sunday, in honor of the Most Holy Jesus, to open his mind, and after having received the Reverend Cardinals Ianuario Granito Pignafelli di Belmonte, Proponent of the Cause, and the undersigned, Prefect of the Sacred Congregation, and also the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, the undersigned Secretary, and after the Holy Sacrifice of the Eucharist had been piously celebrated, he decreed: That it is clearly established concerning the martyrdom and the cause of martyrdom of Gregory Francis Grassi, Fogolla, Antonini Fantosati, Bishops, and Companions Martyrs, so that, granted the signs or miracles and all other suitable and necessary dispensations, it may proceed to further steps. And he ordered that this decree be promulgated and recorded in the acts of the Sacred Congregation. Given in Rome, on the 3rd day of January, in the year of Our Lord 1943. C. Card. SALOTTI, Bishop of Praeneste, Prefect. L. © S. A. Carinci, Secretary.

[*Latin ed. p. 121*]

Sacred Roman Rota, Act of the Tribunals, Sacred Roman Rota. Citations by edict. I. MARRIAGE NULLITY OF THE MARONITES (TAMBAY-AKL). Since the actual place of residence of Mr. Assad Said Akl, in this cause, is

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unknown, we summon him to appear, either in person or through a duly appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Piazza and Palace of the Chancery), on June 17, 1943, at the tenth hour, to resolve the doubt in question, or to subscribe to it, and to designate the day for the hearing of the cause before the Rota: Whether there exists a nullity in the marriage in this case. The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Mr. Assad Said Akl, must take care to inform him of this edictal citation.

* Albert Canestri, President.

From the Chancery of the Tribunal of the S. Rota, on March 22, 1943.

Johannes M. Pinna, Notary.

The place of current residence of Mr. Assad Said Akl, defendant in this cause, being unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palace of the Chancery) on June 17, 1943, at 10 o'clock, to agree upon or subscribe to the doubt mentioned above, and to fix the day for the decision of the cause before the Rota. Does a nullity of the marriage exist in this case? The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Assad Said Akl, must, as far as possible, inform him of this citation.

[*Latin ed. p. 122*]

Acts of the Apostolic See - Official Commentary II BHEDONEN. NULLITY OF MARRIAGE (VIAUD-LECOQ) Since the actual place of residence of Mr. John Baptist Lecoq is unknown, in this cause, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Sacred Roman Rota Tribunal (Rome, Piazza and Palazzo della Cancelleria), on June 16, 1943, at 12 o'clock, to resolve the doubt in question, or to subscribe to the following, and to designate a day for the Rota hearing for the determination of the cause: Whether there exists a nullity in the marriage in this case. The Ordinary of the place, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Mr. John Baptist Lecoq, must take care to ensure that he is informed of this edictal citation.

* William Heard, Presiding. From the Chancery of the Tribunal of the S. Rota, March 26, 1943. John M. Pinna, Notary.

* Since the place of current residence of Mr. Jean B. Lecoq, defendant in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the S. Rota of Rome (Rome, Palazzo della Cancelleria), on June 16, 1943, at 12 o'clock, to resolve or subscribe to the doubt mentioned above, and to

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fix the day for the decision of the cause before the Rota. Does a nullity of the marriage exist in this case? The Ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Jean B. Lecoq, must, insofar as possible, inform him of this present citation.

[*Latin ed. p. 123*]

The Diary of the Roman Curia.

SACRED CONGREGATION OF RITES.

Tuesday, March 30, 1943.

In the Apostolic Palace at the Vatican, the Ordinary Session of the Sacred Congregation of Rites was held, in which the Most Reverend and Venerable Lords Cardinals and the Reverend Prelates Officials discussed:

1) The resumption of the cause of the Blessed Filippina Duchesne, Virgin, of the Society of the Daughters of the Most Sacred Heart of Jesus.

2) The introduction of the cause of the Servant of God, Mary Henrietta Dominici, of the Institute of the Sisters of Saint Anne of Providence.

They also examined the reports of the Censors regarding the revision of the writings of the Servants of God:

1) Raphael of Saint Joseph, professed priest of the Order of Discalced Carmelites.

2) Mary Magdalene of the Passion (Costanza Starace), foundress of the Compassionate Sisters, Servants of Mary.

Tuesday, April 6, 1943,

In the Apostolic Palace of the Congregations at Saint Callisto, in the presence of His Eminence, the Reverend Lord Cardinal Carlo Salotti, Prefect of the Sacred Congregation of Rites and Promoter of the cause of the Venerable Servant of God, Vincent Mary Morelli, Archbishop of Otranto, of the Regular Clerics of the Theatines, the Preparatory Session of the Sacred Congregation of Rites was held, in which the Reverend Prelates Officials and the Reverend Theological Consultors discussed the heroic virtues of the aforementioned Venerable Servant of God.

Tuesday, April 13, 1943,

In the Apostolic Palace at the Vatican, the Preparatory Session of the Sacred Congregation of Rites was held, in which the Most Reverend and Venerable Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors discussed two miracles, which are said to have been wrought through the intercession of the Blessed Michael Garigöits, founder of the Congregation of the Priests of the Most Sacred Heart of Jesus "of Bétharram," and which are proposed for his canonization.

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Tuesday, April 20, 1943,

In the Apostolic Palace at the Vatican, in the august presence of the Holy Father, the General Session of the Sacred Congregation of Rites was held, in which the Most Reverend and Venerable Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors gave their votes regarding the heroic virtues of the Servant of God, Peter Donders, professed priest of the Congregation of the Most Holy Redeemer.

[*Latin ed. p. 124*]

From the Acts of the Apostolic See – Official Commentary, from the Secretariat of State, dated March 14, 1943, the Holy Father Pius XII, reigning happily, deigned to appoint Mr. Edoardo Giove as Honorary Chamberlain of the Sword and Cape.

By Apostolic Briefs, the Holy Father Pius XII, reigning happily, deigned to appoint:

* Protonotaries Apostolic, as if participating: March 29, 1943. Monsignor Carlo Varitz, of the diocese of Giavarino.

* Domestic Prelates of His Holiness: September 29, 1942. Monsignor Paolo Emilio Léger, of the diocese of Valleyfield.

* Monsignor Severino Poirier, of the diocese of Mcolet.

* Monsignor Onesimo Lalonde, of the archdiocese of Ottawa.

* Monsignor Giorgio David Prud'homme, of the same archdiocese.

* October 6: Monsignor Rutilio Montaivo, of the archdiocese of St. Salvador.

* Monsignor Francesco Castro, of the same archdiocese.

* Monsignor Agapito Martínez, of the diocese of St. Anne.

* Monsignor Daniele Ventura, of the diocese of St. Michael.

* February 22, 1943: Monsignor Prospero Bellesini, of the diocese of Como.

* Monsignor Alessandro Chira, of the diocese of Munkacs.

* March 23: Monsignor Luigi Verbatto, of the diocese of Owensboro.

* Monsignor Andrea Cristiano Zoeller, of the same diocese.

* March 12: Monsignor Giuseppe Lo Cascio, of the archdiocese of Palermo.

* March 13: Monsignor Alessandro Selvaggini, of the diocese of Viterbo.

* Monsignor Enrico Muenstermann, of the diocese of Grand Island.

* Monsignor Giuseppe Macourex, of the same diocese.

* Monsignor Patrizio Manning, of the same diocese.

* Monsignor Antonio Link, of the same diocese.

* Monsignor Gennaro Fortunati, of the diocese of Sovana-Pitigliano.

* March 14: Monsignor Aroldo Edoardo Collins, of the archdiocese of St.

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Francis.

* Monsignor Guglielmo Giuseppe Flanagan, of the same archdiocese.

[*Latin ed. p. 125*]

Diarium Romanae Curiae, March 14, 25, 27, 1943.

Most Reverend Mr. Giacomo Tommaso O'Don, of the same archdiocese.

Most Reverend Mr. Martino Haag, of the diocese of Basle.

Most Reverend Mr. Leone G. Tholen, of the diocese of Peoria.

HONORS

By Apostolic Briefs, the Holy Father Pius XII, reigning happily, deigned to bestow:

The Grand Cross of the Order of Saint Pius: March 12, 1943.

Upon His Excellency, Mr. Raffaele Guariglia of Vituso, formerly Ambassador of Italy to the Holy See.

The Commanderate of the Order of Saint Pius: March 12, 1943.

Upon the Noble Fabio Petrucci, member of the Pontifical Noble Guard.

The Knighthood of the Order of Saint Pius: March 12, 1943.

Upon Don Francesco of the Princely House of Barberini, member of the Pontifical Noble Guard.

The Grand Cross of the Order of Saint Gregory the Great, civil class: April 2, 1943.

Upon His Excellency, Mr. Count Aldo Rossini, Senator of the Kingdom of Italy.

Upon Mr. Roberto of the House of the Marquis Grossi, of the diocese of Città della Pieve.

The Commanderate with Plaque of the Order of Saint Gregory the Great, civil class: April 7, 1941.

Upon Mr. Gioacchino Echenique Gandarillas, of the archdiocese of Santiago del Chile.

The Commanderate of the Order of Saint Gregory the Great, civil class: May 27, 1941.

Upon Mr. Giuseppe Edoardo Samson, of the archdiocese of Montréal.

August 2.

Upon Mr. Carlo Peña Otaegui, of the archdiocese of Santiago del Chile.

May 13, 1942.

Upon Mr. Knight Pietro Federici (Rome).

January 23, 1943.

Upon Mr. Arturo De Maineri, of the diocese of Fiume.

February 28.

Upon Mr. Felice de Parcher (Hungary).

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March 29.

Upon Mr. Professor Giulio Cesare Della Noce, of the archdiocese of Bologna.

[*Latin ed. p. 126*]

Acta Apostolicae Sedis - Official Commentary, February 1943. To Mr. Giuseppe Zugaro De Matteis, of the diocese of Penne. To Alfonso Fontana, of the archdiocese of Milan. To Mr. 22. To Mr. Attilio De Biasi, of the patriarchate of Venice. 26. To Mr. Professor and Lawyer Antonio Segni, of the archdiocese of Sassari. 1. 27. 12. 24. March. 27. To Mr. Anselmo Anselmi, of the diocese of Senigallia. To Mr. Luigi del Gaizo, of the archdiocese of Naples. To Mr. Lawyer and Notary Paolo Baselli, of the diocese of Vigevano. To Mr. Giacomo Costa, of the same archdiocese. To Mr. Giuseppe Costa, of the same archdiocese. To Mr. Luigi De Michele, of the archdiocese of Capua. The Knighthood of the Order of Saint Gregory the Great, civil class: August 1941. To Mr. Ernesto Sylvestre, of the diocese of Sherbrooke. 1943. To Mr. Doctor Giorgio Ghetti, of the diocese of Faenza. February 18. To Mr. Samuele Majoie, of the diocese of Bois-le-Duc. 21. 1. 1. March 27. 29. To Mr. Giovanni Antonio Van der Ven, of the diocese of Haarlem. To Mr. Edmondo de Inczédy-Joksman, of the diocese of Alba Julia. To Mr. Michele Pisani, of the diocese of Sora. To Mr. Agostino Kapuvary, of the diocese of Vacia. To Mr. Giorgio Leszkovszky, of the same diocese. To Mr. Daniele Francesco Guglielmo Pichot, of the diocese of Haarlem. To Mr. Giuseppe Parisi, of the archdiocese of Trento. To Mr. Alfredo Petti (Rome). The Commanderate of the Order of Saint Gregory the Great, military class: March 12, 1943. To Mr. Count Massimo Aluffi Pentini, Cadet of the Pontifical Noble Guard. The Grand Cross of the Order of Saint Sylvester Pope: January 28, 1943. To Mr. Franco Marinotti, of the archdiocese of Milan. The Commanderate with Plaque of the Order of Saint Sylvester Pope: January 28, 1943. To Mr. Giorgio Max Rodhe (Strasbourg). February 17. To His Excellency, Mr. Professor Francesco Severi, Pontifical and Italian Academician.

[*Latin ed. p. 127*]

Diarium Romanae Curiae 127. The Commandery of the Order of St. Sylvester the Pope: December 7, 1939. To the esteemed Professor Carissimo Trafeli (Rome). August 2, 1941. To Mr. Domenico Tocornal, of the archdiocese of Santiago del Chile. To Mr. Ferdinando Luigi Concha, of the same archdiocese. To Mr. Luigi Rascuñan Valdés, of the same archdiocese. November 24, 1942. To Mr. Antonio Fiocca, of the diocese of Lech. December 16, 18. To Mr. Giacomo Girardi, of the archdiocese of Turin. January 1943. To Mr. Augusto Piacitelli (Rome). To Mr. Doctor Domenico de Ritis (Rome). To Mr. Antonio Bottoni, of the archdiocese of Bologna. To Mr. Doctor Giovanni Battista Punzi, of the diocese of Monopoli. To Mr. Luigi Bianchi, of the same diocese. To Mr. Donato

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Guarnieri, of the same diocese. February 1. To Mr. Giovanni Airoldi, of the diocese of Novara. February 6. To Mr. Carlo Perini, of the archdiocese of Milan. February 8. To Mr. Antonio Tensi, of the diocese of Novara. To Mr. Knight Giovanni Martelli, of the same diocese. To Mr. Giuseppe Ceretti, of the same diocese. To Mr. Engineer Riccardo Simonetti, of the archdiocese of Cagliari. February 12. To Mr. Pietro Lerma, of the diocese of Casale Monferrato. To Mr. Luigi Gangitano, of the diocese of Agrigento. February 15. To Mr. Valentino Malvasio, of the archdiocese of Milan. To Mr. Angelo Vittadini, of the diocese of Lodi. February 25. To Mr. Pietro Beatrici (Rome). To Mr. Chin Oh Soh, of the Apostolic Vicariate of Canton. February 27. To Mr. Luigi Hausmann (Rome). To Mr. Sebastian Artusi, of the archdiocese of Gorizia. To Mr. Knight Giuseppe Aliberti, of the archdiocese of Turin. March 1. To Mr. Knight Felice Romano (Rome). To Mr. Engineer Gaetano Mariano, of the diocese of Lech. To Mr. Architect Ignazio Tagle, of the archdiocese of Santiago del Chile. To Mr. Giovanni Re, of the diocese of Novara. March 22.

[*Latin ed. p. 128*]

Acts of the Apostolic See - Official Commentary 128. The Knighthood of the Order of St. Sylvester, Pope: July 29, 1941. To Mr. Ismaele Garcia Huidobro, of the archdiocese of Santiago del Chile. To Mr. Vincenzo Monje Mira, of the same archdiocese. November 24, 1942. To Mr. Professor Francesco Morcia, of the diocese of Lech. February 4, 1943. To Mr. Enzo Villani, of the archdiocese of Modena. March 9. To Mr. Pietro Vecelli, of the diocese of Belluno. March 13. To Mr. Bruno Meneghesso, of the diocese of Padua. To Mr. Vincenzo Babuscio Rizzo (Rome). To Mr. Vincenzo Rondoni (Rome). To Mr. Giovanni Vittorio Vittadini, of the diocese of Lodi. March 15. To Mr. Sestilio Biagioli, of the diocese of Prato. To Mr. Giulio Jelen, of the diocese of Alba Julia. To Mr. Martin Oggioni, of the archdiocese of Milan. To Mr. Carlo Pagliano, of the archdiocese of Turin. To Mr. Mario Roveta, of the same archdiocese. March 16. To Mr. Mario Pasqualy (Rome). April 7. To Mr. Giacomo Costa, of the archdiocese of Genoa. To Mr. Giuseppe Rotondo, of the archdiocese of Capua.

NECROLOGY

February 21, 1943. Monsignor Benvenuto Gioacchino Alcaide y Bueso, Bishop *titularis* of Castoria, Apostolic Vicar of Goajira. Reverend Monsignor Ermenegildo Pellegrinetti, of the title of St. Lawrence in Panisperna. Monsignor Bernardo Burquier, Bishop *titularis* of Bethlehem. Monsignor Giuseppe Plagens, Bishop of Grand Rapids. Monsignor Francesco Saverio Geyer, Bishop *titularis* of Trocmade. March. Reverend Monsignor Frederick Cattani, Deacon of St. Mary.

[*Latin ed. p. 129*]

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5. ACTA APOS- TOLICAE SEDIS. OFFICIAL COMMENTARY. ACTA OF POPE PIUS XI. X n. LETTERS TO THE MOST REVEREND MARIO TOCCABELLI, ARCHBISHOP OF SENENSIS; TO THE MOST REVEREND CAROLO CONFALONIERI, ARCHBISHOP OF AQUILANA; TO THE MOST REVEREND PAUSTINUS BALDINI, BISHOP OF MASSA VETERENSIS AND POLONIA: CONCERNING THE FIFTH CENTENARY FROM THE DEATH OF SAINT BERNARDINE OF SENENSIS.

PIUS XI.

Venerable Brothers, greetings and the Apostolic Blessing.

As the fifth century is about to be completed since the death of Bernardine of Senensis, a most illustrious ornament of the Franciscan Family, who, after having expended so many labors for the glory of God and the salvation of souls, "with a joyful countenance, as if smiling, breathed forth his glorious spirit," 1 not only those who belong to his renowned Order, but also the citizens of Massa Veternensis, from which he is said to have originated, and of Siena, which was, as it were, a second homeland for him, together with the city of Aquilana, which reverently preserves his sacred relics and diligently venerates them, appear eager to celebrate this event with both private and public demonstrations of Christian piety. And indeed, we are confident that this will not be without abundant spiritual fruit. If the life of this heavenly man, if his virtue and his ardent zeal for the apostolate, are brought before the eyes of the people through the sacred ceremonies held during these celebrations, and through appropriate published writings, it is to be hoped that those who behold this beacon of heavenly light will, moved by that secret power which flows from sanctity, be drawn to salvation.

1 Acta Sanctorum, Volume V, Antwerp, 1685, page 300, column 1, letter A. ACTA, Volume X, No. 5. - May 15, 1943.

[*Latin ed. p. 130*]

The acts of the Apostolic See – Official Commentary. The examples of his life should strongly incite others to imitate them. For, "there is great power in virtues; and to stir them up, if perhaps they are sleeping," 2 it seems easier when we turn our mind and soul to those who shine with the bright light of their virtues. Among these, Our Saint is certainly one, who from his childhood was seen to desire an angelic life rather than a worldly one; and having renounced all things with which he abundantly possessed from his parents' inheritance, he dedicated himself entirely to divine service. Embracing Franciscan poverty and the humility of spirit willingly and gladly, he found delight in restraining, controlling, and breaking the desires of the senses, in subduing the body through voluntary discipline, in constantly raising the mind to heavenly things, and in turning the will to the works

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of evangelical perfection, sparing no effort. And thus strengthened and increased by divine grace, chosen as a herald of the divine word, he began eagerly to travel through the cities, towns, and villages of Italy, leading all who were wandering back to the right path and to the truth of the Catholic faith, and restoring those who were swallowed up in the whirlpool of vices to holy repentance and the integrity of morals, and finally, composing, with the most diligent efforts, many cities that were agitated by discord, strife, and tumult, to a serene peace and fraternal concord. In undertaking and carrying out these labors of the apostolate, he looked only to the Catholic religion, to the evangelical truth, and to the stirring up of divine charity, and to nothing else. To adhere with the utmost agreement to the doctrine, precepts, and exhortations of the Church, to will nothing, to refuse nothing, to undertake nothing unless the will of God was revealed, and finally, to seek nothing in his actions except the increase of His glory, this was the solemn rule and reason of his life. Therefore, it is no wonder that this apostolic farmer reaped so many abundant fruits; it is no wonder that crowds of people, even from distant regions, flocked to him, whether in sacred buildings or often under the open sky, listening intently with their eyes, ears, and minds to his exhortations. Especially when he preached the praises of the most holy Jesus Christ, in whom all men ought to be saved, his angelic face seemed to shine with a certain heavenly light, and he attracted and drew everyone to the Divine Lover, and urged them to conform their lives to His precepts. Let us therefore, Venerable Brothers, let us return in a way to our midst this most holy herald of truth and charity; let us listen again to his sweetest words.

2 Cf. Cic. TUSC, III, c. 17.

* Cf. Acta Apost., IV, 12.

[*Latin ed. p. 131*]

The Acts of Pope Pius XII, page 131, admonishes with his own voice, and moves us salutarily with illustrious examples. To deny the appearance of his exile, through voluntary mortification, penance, and labors, as if consumed, yet with faith and charity vividly and as if burning, if men were to turn their minds today, they certainly will not fail to be raised from earthly and fleeting things to heavenly and eternal goods, and to be strongly spurred on to pursue those goods, which are superior and most to be desired. Just as, in former times, in the fifth and sixteenth centuries, this athlete of evangelical sanctity, with his persuasive voice, drew men away from error to truth, from sin to penance, from vices to virtue, so may the upcoming celebrations, with his precepts and his excellent deeds suitably presented in their light, bring about the same salutary fruits. This will contribute supremely not only to the progress and growth of religious life, but also to that of civil society. For what is more beneficial for restoring and increasing true prosperity, and for restoring peace and tranquility through

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righteous order, than the Catholic religion, which is truly the norm and the reason for thinking and acting for all? If the Christian spirit permeates both private and public morals, then a more just and equitable order of things can be established, and happier times can be hoped for, in which, at long last, all men, with peaceful minds and weapons laid down, will be united by a fraternal bond, and, confident in the truth, justice, and charity, will strive together towards the heavenly homeland, even amidst this earthly exile. As a foretaste of these most joyous things, and as a pledge of Our benevolence, may the Apostolic Blessing be imparted to you, Venerable Brothers, and to each member of your flock, and to all the members of the Franciscan Order, in the Lord, with all Our paternal affection. Given in Rome, at St. Peter's, on the twenty-fifth day of the month of March, in the year 1943, in the fifth year of Our Pontificate. PIUS PP. XII.

[*Latin ed. p. 132*]

Acts of the Apostolic See - Official Commentary 132 II TO THE MOST REVEREND FATHER, FRANCIS, S.R.E. CARDINAL MARCHETTI SELVAGGIANI, BISHOP OF TUSCULANUM, AND ALSO VICAR OF THE CITY, SECRETARY OF THE ARCHPRIESTLY OFFICE OF THE HOLY ARCHBASILICA OF THE LATERAN, CELEBRATING THE FIFTH AND TWENTIETH ANNIVERSARIES OF HIS HAPPY EPISCOPATE. PIUS PP. XII. Venerable Brother, greetings and the Apostolic Blessing.

We are always filled with particular joy whenever an opportunity is given to us to express the sentiments of Our benevolence towards those most devoted helpers, who, both by their distinguished dignity and their authority, dedicate their study and effort to this Apostolic See and to Ourselves. Therefore, it is most pleasing to us to open Our heart to you, Venerable Brother, who exercise the office of Vicar in governing Our City, as you are about to complete the fifth and twentieth years since the beginning of your episcopate. Indeed, so many and such excellent deeds are evident which you have earned during this period of time for the sake of religion and the Church. In the very prime of your youth, you were an Auditor of the Apostolic Delegation in the United States of America. Afterwards, you were briefly attached to the Congregation for Extraordinary Ecclesiastical Affairs, as an assistant for studies, and then you held the office of Auditor at the Apostolic Nunciature in Bavaria. During the difficult period of the preceding European war, you were entrusted with representing the Apostolic See in Switzerland. After you were raised to the dignity of Archbishop, you fulfilled the honorable duties of Apostolic Nuncio, first in Venezuela, then in Austria; and then, summoned to Rome, you accepted the office of Secretary in the Sacred Congregation for the Propagation of the Faith. In this vast field of sacred apostolate, you have been a sagacious and diligent assistant to Cardinal Prefect van Rossum, and your industry has been manifested in many ways.

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First of all, the work of the Propagation of the Faith, which at that time was transferred from France to the City, was suitably expanded and brought into a new form; the institution of a suitable native clergy and episcopate was vigorously promoted; the magnificent buildings of the Urban College were erected on the Janiculum; a great apparatus was prepared for that Missionary Exhibition, the outcome of which surpassed all expectations; and the Missionary Ethnological Museum was appropriately established in the buildings of the Lateran. Recognizing so many merits, Our Predecessor, the blessed Pope Pius XI,

[*Latin ed. p. 133*]

By the authority of the Most Holy Pope XII, number 133, he himself was appointed to the highest council of the Church, and to you was entrusted a new work, to support the Leonian work, "for the preservation of the Faith and for the construction of new temples in Rome," and shortly thereafter, he graciously announced a General Vicar in spiritual matters for the City and its District. Concerning the pastoral care, with which you have diligently followed the wishes and endeavors of that Pontiff and of Ourselves, among other praises, the apostolic visit to the City was most carefully conducted; the increase of the clergy of the City, especially through the work of ecclesiastical vocations, the recent expansion of the Roman Seminary, the effective advancement of the care of souls in the Roman territory, and the many parish churches, which have been founded, especially in the new regions of the City, speak loudly and clearly; nor do we consider it fitting to pass over in silence the plans and endeavors with which you diligently attend to both the suburbicarian Diocese of Tusculum and Our Congregation of the Holy Office. Therefore, to you, Venerable Brother, we offer our heartfelt congratulations on the five years of your episcopate, which you will soon successfully complete, and we earnestly pray to God that He may strengthen your health and may protect and foster the most important task entrusted to you for the good and progress of our Roman clergy and people, and may enrich it with salutary fruits. In the meantime, that the celebration of the approaching sacred events may be more beneficial to the faithful, we gladly grant you the authority to, on a day you designate, after the Sacred Office has been performed, with Our presence and Our authority, to bestow a plenary indulgence upon them, according to the usual conditions of the Church. May the Apostolic Blessing, which is the harbinger and concentrator of heavenly gifts and the chief witness of Our affection, be with you, Venerable Brother, and with all your helpers and colleagues, with Our beloved clergy and Roman people, and with the suburbicarian Diocese of Tusculum, most lovingly in the Lord. Given in Rome, at Saint Peter's, on the sixth day of the month of April, in the year 1884, in the fifth year of Our Pontificate.

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PIUS PP. XII

[*Latin ed. p. 134*]

134 Acta Apostolicae Sedis - Official Commentary

ADDRESS TO THE YOUNG WOMEN FROM THE DIOCESES OF ITALY, GATHERED IN ROME BY THE ACTION CATHOLIQUE, AT THE CONCLUSION OF THE TWENTY-FIFTH YEAR OF THEIR APOSTOLATE.

* Joy and gratitude for the twenty-fifth anniversary.

The joy that shines in your eyes and resonates in your voices, beloved daughters, is a clear expression of your heartfelt sentiments. It seems almost like a reflection of this day, a day that the Lord has made, an echo of the "Alleluia" that the Church sings today: "Quam fecit Dominus; exsultemus et laetemur in ea." (What the Lord hath done, let us rejoice and be glad therein.)

1. Rejoice and be glad; and you have wished to express this joy in the manner of great and generous souls. It would not have seemed complete if you had not also come to offer us your gifts with a total, sincere, and joyful heart; so that each of you can say: "In simplicitate cordis mei, laeta obtuli universa." (In the simplicity of my heart, I have offered all.)

We are deeply grateful to you for this. And we know that these offerings, the fruit of your sacrifices, your steadfast efforts, and your holy endeavors, symbolize even better the gift that you make of yourselves to God through your dedication to the Vicar of Christ and to the service of the Church.

This joyous gathering before Us is also your own "Alleluia," which you have sung in the vibrant hymn of your twenty-fifth anniversary. And we add to your affectionate joy the celebration of the twenty-fifth anniversary of your central President, whose tireless and multifaceted activity, blessed by God and by the Roman Pontiffs, has been primarily responsible for the flourishing and growth of your Association. To her, and to all who have cooperated with her—some from the very beginning—let the grateful praise of the common Father be offered today.

Having come under her guidance, you now, at the end of the first five decades of your great family and at the beginning of the next five, desire to receive Our paternal encouragement and Our Blessing.

Gravity and duties of the moment.

The dates of jubilees are determined by the inexorable course of the years; years and times that vary according to the succession of events and the internal conditions of peoples and nations. Thus, this sweet commemoration...

[*Latin ed. p. 135*]

The acts of Pope Pius XII, page 135, concerning your Association, which

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arises and expands among the people, participating in their life, sharing their joys and sorrows, their fervor and tranquility, their past and their future, could have flourished in a time of peace and quiet, without needing to be a call and an encouragement to extraordinary endeavors. Instead, it has encountered a time of great decisions and vast duties, decisions and duties that also concern you, beloved daughters, who know and feel the gravity of this time and the immense demand for cooperation from all. In these circumstances, as your filial desire, so also Our personal impulse compels Us to say a word to you, which may be a guide and comfort, a warning and support. Our first thought naturally turns to the war and the post-war period, two phases that demand the utmost promptness, generosity, abilities, work, love, and self-denial from you. Has not your program for the social year 1943-1944 already largely assigned the field of your work and that contribution to the common good that the events of the war and the time that will follow will require of you? Our heart undoubtedly wants to open itself to hope and invokes from Heaven that just peace may soon return to the world and that the cruel and destructive conflict may cease. But for this field of work, a reflection arises more vividly in Our mind:

Christian virginity, a precious and supportive element for the work of the apostolate and for the triumph of civilization.

In the course of history, it has rarely happened that the Church, with the same urgency as today, sought among its sons and daughters the ranks of those who, freely renouncing earthly marriage for love of Christ, dedicate all their strength to the duties of caring for souls, Christian education, charity, and missions abroad. This is the high purpose of the Church, conceived in its foundation by Christ, the Son of God and of a Virgin Mother, and which, among the Christian people, in the face of the dream of pagan Rome around the temple of Vesta, aroused the desire and fervor for martyrdom and virginal sanctity, when in the amphitheaters and circuses, Christian virgins, fearless of torments, blushing at the gazes, concealed from themselves that beauty which blossomed in their person, veiling it with blood.

You are not unaware of the sacrifice that families make of their sons and daughters in Seminaries, Monasteries, and religious Congregations, where the heart expands to embrace the Christian and pagan world, and to appear as fathers and mothers.

[*Latin ed. p. 136*]

Acta Apostolicae Sedis - Official Commentary 136 on the purity of body and spirit, solely intent on the good and salvation of souls redeemed by the blood of Christ. From this, you can understand and consider how, amidst so many dangers and spiritual ruins today, the ecclesiastical celibacy and religious chastity are endowed with great value and provide urgent support to the work and purpose of the Church, both for its mystical importance, as a free renunciation in union with the sacrifice of the Savior, when

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all must submit to unspeakably grievous privations; and for its apostolic ministry and social contribution in preparing suitable and lasting forces and aids for the great work, which is the spread of the faith in the world, and for the triumph of Christian civilization, which the Lord entrusts to the Church through the signs of the times. Here, let him who can understand, understand: we would like to cry out to young men and young women Catholics, taking the words of Christ in the sense of an invitation and encouragement. Transformation of female life in the people. From the consideration of the gravity of the hour in which your jubilee is celebrated, it is fitting to extend thought beyond the war to a social phenomenon, favored and accelerated by the circumstances of war, but already begun long ago, and which in every way demands the vigilant attention and intervention of the Church with its spiritual forces: a process of great religious and moral importance, namely, the transformation or overturning of female life in the people. 1/The ancient image of woman. The character of women's life and the development of their culture were, according to the most ancient tradition, inspired by their natural instinct, which, for its own sphere of activity, assigned them the family, unless they had preferred chastity for the love of Christ. Withdrawn from public life and from public professions, the young woman, like a flower growing, guarded and reserved, was destined by her vocation to be a wife and a mother. Alongside the mother, she learned feminine tasks, the care and management of the household, and participated in the supervision of younger brothers and sisters, thus developing her strength, her intelligence, and being instructed in the art and management of the domestic hearth. Manzoni presents us with the highest and most vivid literary expression of this conception in the figure of Lucy. The simple and natural forms in which the life of the people unfolded, the intimate and practical religious education that animated everything even in the late nineteenth century, the practice of contracting... 3 2 Esdras 6, 3. 1 Matthew 19, 12.

[*Latin ed. p. 137*]

Acta Pii PP. XII 137. The promptness of marriage, still possible under those social and economic conditions, the preeminence that the family held in the movement of the people, all these things and other circumstances, which have since undergone radical changes, constituted the first nourishment and support for that character and that way of life of women. The modern character of female culture. Today, on the contrary, the ancient feminine figure is rapidly transforming. You see women, and especially young women, emerging from their seclusion and entering into almost all professions, fields of life that were formerly the exclusive domain of men. These changes, which began timidly and then grew stronger, had been manifesting themselves for a considerable time, primarily caused by the development of industry in modern progress. But for a few years now,

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like a flood that, having overwhelmed its banks, overcomes all resistance, the female ranks seem to have penetrated into all areas of the life of the people. Although such a current has not yet spread equally everywhere, it is not difficult to encounter its course even in the most remote mountain village; while in the labyrinth of large cities, as well as in workshops and industries, the ancient customs and ways have had to unconditionally yield to the modern movement. Considerations on the new social condition of women. What should the Church do in the face of this new social condition of women? Could it deny or ignore the fact and disregard it? On another occasion, considering its moral aspect, we pointed out the consequences for the virtue of individuals. We said that such a new arrangement of life is not an evil in itself, but it is ordinarily not without dangers. We cannot exclude or mitigate these dangers, even when, as we are doing today, we intend to examine the modern situation of women with regard to the common good and the future customs of our own country and other peoples. The current structure of society, which is based on the almost absolute equality between women and men, rests on a fallible premise. It is true that men and women are, with regard to personality, of equal dignity and honor, value and esteem. But they are not equal in everything. Certain qualities, inclinations, and natural dispositions are proper only to men or women, or they are found in them in different degrees and values, some more in men, others more in women, in such a way that nature has also given them distinct...

[*Latin ed. p. 138*]

138 Acta Apostolicae Sedis – An Official Commentary on the activities and functions of the Apostolic See. This does not concern secondary natural abilities or dispositions, such as inclinations or aptitudes for letters, the arts, or the sciences; but rather essential qualities of effectiveness in family and public life. Now, who does not know that nature, even if driven away by force, will always return, *tamen usque recurret*. Therefore, it remains to be seen and awaited whether it will, at some point, impose a correction upon the present social structure. One might perhaps say that such a defect constitutes, indeed, a danger, but a long-term one; a danger that does not threaten society immediately, especially in individual cases, and upon which, especially considering the difficult conditions of the present time, it is advisable for the moment to cast only a glance and pass on. What causes concern, however, is the consideration of the circumstances in which this overturning or transformation of the nature and life of women occurs. On the one hand, humanity in the most civilized countries finds itself, for several decades, in a high degree of culture and material productivity, perhaps without precedent in history. Indeed, even in other times, there were bright days of brilliant material grandeur, as was the apogee of the greatness of the Roman Empire in the early centuries of the

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Christian era. But who does not see how those centuries scarcely compare with the present day? From the discoveries of the last two hundred years, from scientific, civil, and economic progress, a condition of average life, a state of common prosperity, has arisen, which in previous ages could not have been conceived or dreamed of – we do not, of course, intend to speak of the present exceptional state of war. Simultaneously, on the other hand – not from an intrinsic necessity, but in any case as a result of historical coincidence – there has been a weakening of the sense of religion, the strength of faith, the acceptance of the supernatural, and concern for the soul. Once encountered, these two tendencies have reinforced each other. Certainly, not in all. A large and generous host of souls arises and responds to the excessive material culture with an even deeper religious conviction. But many seem so blinded by the dazzling splendor of knowledge and material well-being that their inner intellectual vision for what is suprasensible and supernatural diminishes and fades away. The spiritual void and abyss that opens within them is filled with the daily representations and manifestations of earthly culture, with a philosophy of dreams, with everything that the world, even in the harsh life of today, still offers of distractions, luxury, pleasures, and enjoyments.

[*Latin ed. p. 139*]

Acts of Pope Pius XII: A threefold danger: From this, you can discern the threefold danger that characterizes our time: a) concerning women. 1. First of all, a danger concerning women. Let us indicate it immediately in its extreme form. You know the fate of young girls, who, especially in large cities, as soon as they reach the age of adolescence, leave their families to seek employment. The allure is intoxicating: independence from all subjection, the possibility of displaying luxury, freedom without restraint, ease in making friends, in frequenting cinemas, in engaging in sports, in going out on Saturdays in cheerful groups, returning on Mondays, and always evading the watchful eye of their own families. The high wages that they often receive are frequently the price of the loss of their innocence and purity. What becomes of the forces of nature, which were reserved within them to later found a family? They are dissipated in pleasures and in sin. Naturally, alongside this procession of misguided and unhappy young women, there is a series of others who are less afflicted by this great evil, up to those who, amidst all the dangers, manage to remain pure and strong. However, it would be an illusion to believe that this extreme class is found only in distant regions and cities of the world. Unfortunately, you find it also among our good people, and you see its fatal course. b) concerning marriage. 2. From this arises another danger for marriage. Young women, such as those described above, are ordinarily not chosen for marriage, much less for marriage according to the law of Christ. Often, they themselves reject it as a chain. And how many others are contaminated by the same evil, albeit to

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a lesser degree! On the other hand, how can a man, who in the vigor of his youth has led a dissolute life, then constitute a holy and chaste marriage in fidelity? You know the ideal of Christian marriage, which We ourselves seek to teach to the newly married couples who come to Us. How can this ideal shine and flourish, if its presupposition, the Christian imprint of life and culture, tends ever more to disappear?

[*Latin ed. p. 140*]

140, Acta Apostolicae Sedis ± Commentarium Officiale c) concerning the people. 3. Finally, the third danger concerns the people, who have always drawn their strength, their growth, and their honor from the healthy and virtuous family. If this [the family] is undermined in its religious and moral foundations, the way is opened to the worst harms for social institutions and for the very homeland. 8. Regarding the program for the second twenty-five-year period of the Italian Catholic Action Women's Youth. Preservation and defense of the Christian family. You now await, beloved daughters, the word of the Vicar of Christ for the second twenty-five-year period of the Italian Catholic Action Women's Youth. After what we have said, it could not sound otherwise, if not as an impetus for the preservation, safeguarding, and defense of the Christian family. Your action can certainly encompass a variety of other aims, and strive to achieve them. But the primary concern must presently be directed towards the family, as you yourselves indicate in your program. It is an urgent and at the same time hopeful undertaking. The Italian people still possess powerful religious forces and, to a high degree, the will and sentiment of Catholics. Supported and guided by this thought, it should be for you a source of pride and a living comfort to cooperate in preserving and strengthening in your homeland the firm and austere vigor of the family. Christian education of youth. But how and from where should one begin? You have already established this in your intentions for the next twenty-five years. The beginning must be taken from the Christian education of youth, which is the fruit and the root of the family. Can we delay, in uncertain expectation that the healthy forces of nature and social development will have found an ideal balance between the ancient form of female life and the present extreme contrast? Instead, it is necessary to work to ensure, in the best possible way, that the greatness of the Christian family, and its essential and always indispensable elements according to the ancient Catholic tradition, maintain their strength even in the new conditions of life. Is it perhaps sufficient to simply teach and explain to spouses, on the occasion of their wedding, the meaning and dignity of Christian marriage and the duties of Catholic spouses? For important and effective as such a ministry and such teaching may be, they will only

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bring a profound and lasting benefit,

[*Latin ed. p. 141*]

By the authority of Pope Pius XII, 141: When young people are promptly informed and educated in the living faith, in moral purity, and in self-control. Formation of youth: a) In the living faith: 1. Education should first be in the faith, and in a living faith. We understand this word in a twofold sense. Firstly, in the sense of a conscious and felt faith. But the exercise of faith and its readiness can vary, as in men, so also in times and according to the different conditions of society. In the age of your ancestors, everyone was carried and drawn by the broad current of religious life, openly demonstrating and acting as a Catholic. Today, if not in every country and region—especially in this Italy with its deep and most noble Catholic traditions—in many places the public influence of the faith has diminished. Therefore, it is necessary that youth should not be ignorant, but permeated with their faith, and thus strongly feel in their conscience the dignity of being and living as Catholics, and be able to say in their maturity: "Scio cui credidi," "I know in whom I have placed my faith." 6 But moreover, faith, especially in young people, must be living, living through hope, living through charity with which it acts. This is the second sense in which We take the word "faith." Whoever proposes to live a completely Catholic life must be in the state of grace, devoted to prayer, and in intimate union with Christ. Is it not the breath of the Holy Spirit, which today noticeably revives zeal for prayer in Christendom, and calls and excites the faithful to the eucharistic sources of grace, which purify and dominate the ferment of nascent passions and nourish the roots of all virtues? Let your teaching be an invitation and an encouragement, so that from childhood, the young person may taste the practice of prayer as a delight of the heart, springing from a serious daily duty. b) In moral purity: 2. From faith, if it is living faith, must proceed moral purity. Regarding the mystery of new life and its natural sources, youth should be educated to always think holily, remembering that it is the work of the Creator, and meditating that Christ, as He elevated marriage to the dignity of a sacrament, so too, with His dwelling in the womb of the Virgin, He sanctified motherhood and conferred upon it such high nobility. From this, you can infer what must be the strong, industrious, and constant... 2 Timothy 1:12.

[*Latin ed. p. 142*]

Acts of the Apostolic See ~. An official commentary concerning the conduct of young Catholic women regarding publications and performances, in which nothing appears other than bold sensuality, a web of violations of conjugal fidelity, ambiguous language, and, at times, even open obscenity. To counter such manifestations, which, in at least many cases, are also a transgression of provident laws of the State, there is always a powerful

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weapon: absolute abstinence! If your work and your apostolate among the young, your zeal and your prudence, were to lead in this direction, a great victory would be the reward for your work and your efforts for the protection and sanctity of marriage, and therefore for the good of your country itself! Therefore, educate young Catholic women in that elevated and holy dignity, in which lies such a frank and valid defense of physical and spiritual integrity. This virtuous and indomitable pride and dignity is a great virtue of the spirit, which does not allow itself to be reduced to servitude; it strengthens the moral vigor of the woman, who, remaining chaste, does not give herself to anyone but her husband for the founding of a family, or to God; and who proclaims as her boast and glory her supernatural and eternal vocation, as Saint Paul wrote to the early Christians: "For you are bought with a great price. Glorify and bear God in your body." 7 The dignity and freedom of the woman, who does not become a slave even to fashion! This is a delicate, but urgent, matter, in which your tireless efforts allow us to expect beneficial successes. Your zeal against immodest clothing and postures should not only condemn, but also edify, showing to the female world in practice how a young woman can perfectly harmonize the higher laws of virtue with the norms of hygiene and elegance in her clothing and demeanor. It is to be hoped that a not insignificant number of Italian women, that is, those (and there are many) who have remained healthy in thought and heart, will not delay or hesitate to follow your example. c) Self-mastery. 3. From living faith and moral purity, that self-mastery must spring forth and grow, which children, boys, and girls, often entire classes or institutions, have demonstrated to us with great fervor and competition on various occasions, offering us as a rich spiritual treasure their small renunciations and mortifications: renunciations and mortifications, which, often recounted with words of filial devotion and affection, have moved us. 7 1 Corinthians 6:20.

[*Latin ed. p. 143*]

143 The acts of Pope Pius XII deeply moved the souls. Those children, through wise Christian instruction, had learned how to combat and overcome themselves in their desires and inclinations, in temptations and allurements, attaining the palm which confirms them in the progress of good and virtue, so that, with the help of grace, which will never fail them, they may grow and form that character of a person who is sincere and steadfast in purpose and action, which will keep them faithful to God, devoted to the Church, useful to their country and to their family. No, without sacrifice, great things cannot be accomplished. The cowardly and the fainthearted do not attain Heaven. "For," exclaims St. Ambrose, "divine benefits are not bestowed upon the sleeping, but upon those who are watchful."

From the Past to the Future: From this program of education, beloved daughters, finally turn your gaze to the past and the future. What do you

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see in your past? Behold, a torrent of strength, flowing for twenty-five years from excellent intentions, sincere will, generous renunciations, rich activity, magnificent successes, pours over you. And from this torrent, with your memories, with the veneration for those who have gone before you and for what they have done, with the fidelity to your purposes and ideals, draw strength and enrich your manifold and beneficial feminine activity. This activity is directed towards and impels you towards the future. Look fearlessly at this future, however dark and hidden it may seem to you. But in that darkness, one thing shines with perfect clarity: the mission you have to fulfill. Each of you should advance with her example, benefiting, supporting, and encouraging others. Not all of you can do everything, nor is it given to everyone to work in the same measure and with the same fruit; but each of you has that gentle and powerful art which is effective in winning souls to the good cause, the cause of Jesus Christ.

Final Exhortation: Therefore, continue with eagerness your journey in the name of the Lord! Christ the King and the Virgin Immaculate are with you. Trust! Christ has conquered the world. May He fill your hearts with abundant fullness with comfort, courage, zeal, and the unwavering hope of victory, which are brilliant and vivifying gifts of His triumphant Resurrection, all the more comforting as the sadness of the times disturbs and moves humanity in conflict. With such confidence, as a pledge of the abundance of heavenly favors, we impart to you, with paternal affection, Our Apostolic Blessing.

8 St. AMBROSE, *Expositio in Lucam*, 1:4, n. 49. — Migne PL, vol. 15, col. 1711.

[*Latin ed. p. 144*]

144 Acta Apostolicae Sedis - Official Commentary

ACTA OF THE HOLY CONGREGATIONS

SUPREME HOLY CONGREGATION OF THE SACRED OFFICE FOR THE PROHIBITION OF BOOKS

Since delays and omissions are often to be lamented in the denunciation of harmful books, and many faithful are often ignorant concerning the denunciation and prohibition of pernicious books, the Supreme Holy Congregation of the Sacred Office deems it opportune to recall to memory the principal sacred canons pertaining to this matter; for, indeed, through erroneous or harmful writings, the purity of faith, the integrity of morals, and the very salvation of souls are exposed to the greatest dangers, as has been demonstrated. Indeed, countless writings contrary to the faith and morals, which are especially published throughout the world in these times and in various languages, are such that the Apostolic See itself cannot diligently and promptly prohibit them. Therefore, it is necessary that the

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Ordinary of each place, whose duty it is to preserve sound and orthodox doctrine and to safeguard good morals (c. 343, 1), vigilantly examine, either personally or through suitable priests, the books that are published or sold within their territory (c. 1397, 4), and that they prohibit those which they judge to be deserving of condemnation to their subjects (c. 1395, 1). The right and duty of prohibiting books for just cause also belongs to the Abbot of a monastery of its own right and to the Supreme Moderator of a clerical exempt religious institute, along with his Chapter or Council; indeed, in an urgent case, to other superiors with their own Council, with the condition, however, that the matter be referred as soon as possible to the Supreme Moderator (c. 1395, 3). Nevertheless, books that require more subtle examination, or concerning which the judgment of the highest authority seems necessary for the attainment of a salutary effect, should be referred by the Ordinary to the judgment of the Apostolic See (c. 1397, 5). It is the duty of all the faithful, especially of clerics, to denounce pernicious books to the competent authority; but this duty pertains in a special way to clerics who are constituted in ecclesiastical dignity, such as Legates of the Holy See and Ordinaries of places, and to those who excel in doctrine among others, such as Rectors and Doctors of Catholic universities. The denunciation must be made either to this Holy Congregation or to the Ordinary of the place, stating the reasons for which the book should be prohibited.

[*Latin ed. p. 145*]

The Most Holy Congregation of the Holy Office, number 145, decrees: It is to be feared. And to those to whom this notification is presented, it must be held sacred to preserve the names of those who make the denunciation (c. 1397, 1, 2, 3). Finally, the Ordinaries of the places and others who have care of souls, should suitably warn the faithful: a) that the prohibition of books has this effect, that a book, without due license, cannot be read, nor repeatedly read (unless corrections have been made and legitimate approval obtained), nor kept, nor sold, nor translated into another language, nor in any way communicated with others (c. 1398, 1, 2); b) that books condemned by the Apostolic See are everywhere to be considered prohibited, and this, whatever language they are translated into (c. 1396); c) that, according to positive ecclesiastical law, not only are books expressly condemned individually by the Apostolic See and placed in the Index of Prohibited Books, or those proscribed by particular Councils or by Ordinaries for their subjects, prohibited, but also books are prohibited by common law, that is, according to the rules of c. 1399, by which almost all corrupt and self-harmful books are generally prohibited; d) that, according to natural law, the reading of any book is prohibited which presents danger to the soul, since the law of nature prohibits anyone from placing themselves in danger of losing the true faith or good morals; therefore, permission to use

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prohibited books obtained from anyone does not in any way exempt from this prohibition of natural law (c. 1405, 1). Given at Rome, from the offices of the Holy Office, on the 17th of April, 1943. I. Pepe, Notary of the Most Holy Congregation of the Holy Office.

SACRED CONSISTORIAL CONGREGATION, DECREE.

The Most Holy Lord, Our Pope Pius XII, by divine Providence, has, through successive decrees of the Sacred Consistorial Congregation, provided for the following churches with new pastors:

On January 2, 1943: To the titular episcopal Church of Ana, he appointed the Reverend William McCarty, from the Congregation of the Most Holy Redeemer.

On January 30th: To the Cathedral Church of Clogher, the Reverend Eugene O'Callaghan, the Bishop Urban, General Vicar, and parish priest of Drogheda, in the diocese of Armagh.

To the Cathedral Church of Waterford and Lismore, the Reverend Daniel.

[*Latin ed. p. 146*]

146 Acta Apostolicae Sedis — Official Commentary. The Reverend Thomas Cohelan, parish priest of the Immaculate Conception of the Blessed Virgin Mary in the city of Cork, on April 10th. — The Reverend Anthony Scharnagl, Auxiliary Bishop of the titular See of Zenopolis in Isauria, appointed by His Eminence Michael S.R.E. Cardinal Faulhaber, Archbishop of Munich and Freising, who had designated him as Auxiliary to the Most Reverend. April 17th. — The Reverend Joseph Nathan, Auxiliary Bishop of the titular See of Arycanda, appointed as General Vicar of the archdiocese of Olomütz. — The Reverend Joseph Burke, Auxiliary Bishop of the titular See of Vita, appointed as Auxiliary to the Most Reverend John Durry, Bishop of the same diocese of Buffalo. — The Reverend Charles Stoppa, Auxiliary Bishop of the titular See of Dioclea, appointed as Auxiliary to the Most Reverend Joseph Castelli, Bishop of Novara. April 21st. — The Reverend Sebastian Soares de Resende, Auxiliary Bishop of the Cathedral Church of Beira, newly established, appointed as Canon of the Cathedral Chapter of Oporto. April 30th. — The Reverend Dionysius Borra, Auxiliary Bishop of the Cathedral Church of Fossano, appointed as Canon and Rector of the Cathedral Chapter of Epodes. May 1st. — The Most Reverend Andrea Rohraeher, Auxiliary Bishop of the Metropolitan Church of Salzburg, formerly the titular Bishop of Isbitan. May 7th. — The Most Reverend Joseph Grösz, Auxiliary Bishop of the Metropolitan Church of Kollotschau, formerly the Bishop of Sabariensem. — The Most Reverend Julius Czapik, Auxiliary Bishop of the Metropolitan Church of Agri, formerly the Bishop of Veszprém.

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SACRED CONGREGATION FOR THE EASTERN CHURCH. Certain Bishops of this rite have earnestly requested that the Holy See establish a certain formula for the blessing and imposition of five scapulars according to the Byzantine rite. This Sacred Congregation, having carefully considered the opinion of the Consultors on matters of liturgy,

[*Latin ed. p. 147*]

The Sacred Congregation for the Eastern Church, after deliberation by experts, deemed it fitting to grant satisfaction to the petition of the esteemed Bishops, and composed a new formula, which the Most Holy Lord Pope Pius, of blessed memory, Pope XI, in an audience on the 27th day of February, in the year 1943, having been informed by the undersigned Cardinal Secretary of State, deigned to approve with his apostolic authority, ordering that this formula be henceforth used exclusively in the blessing and imposition of the five scapulars for the faithful of the Byzantine rite, to whom the customary indulgences and privileges are preserved. Therefore, with the present Decree, the Sacred Congregation makes the following formula, prepared in the Latin language, of public law, and will immediately take steps to have it translated into the approved liturgical languages for the use of priests who have obtained the necessary permission from the same Sacred Congregation. Contrary opinions notwithstanding. Given in Rome, from the offices of the Sacred Congregation for the Eastern Church, on the 7th day of April, in the year 1943. E. Card. TISSERANT, Secretary of State. L. J. S. f A. Arata, Archbishop titular of Sardia, Assessor.

ORDINANCE FOR BLESSING AND IMPOSING FIVE SCAPULARS UNDER A SINGLE FORMULA ACCORDING TO THE BYZANTINE RITE.

O Lord God, who are glorified and adored in the Most Holy Trinity, hear now our prayer and bestow your divine and heavenly blessing, and bless and sanctify these scapulars (or medals) for your praise, in memory of the most holy and venerable Passion and Death of our Lord God and Redeemer Jesus Christ, to obtain perpetual help from the Immaculate Lady and ever-Virgin Mary, who stood at the foot of the cross, who showed her mercy on Mount Carmel, and fill them with your power and strength, that they may be for repelling and crushing all diabolical snares, and for your faithful servant (your handmaid), who wears them, that they may be for the protection of the soul and body, for repelling their visible and invisible enemies, for liberation from all evil, and for an increase of your grace. For you are our sanctification, and to you we give glory, to the Father and the Son and the Holy Spirit, now and forever and ever. Amen.

E. Card. TISSERANT, Secretary of State. L. J. S. f A. Arata, Archbishop

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titular of Sardia, Assessor.

[*Latin ed. p. 148*]

148 Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR THE COUNCIL OF ROMANA RESERVATIONS APOSTOLICAE

On December 12, 191ß, the Apostolic Dataria presented the following to this Sacred Congregation: "In some diocesan curias, it often happens that, when someone is proposed for a benefice to be conferred by the Apostolic See, and that person already holds another benefice, he is first invited to resign the benefice he possesses, and then, now devoid of the benefice previously held, he is presented to the Holy See, believing that the curias in this way avoid the apostolic reservation of which mention is made in canon 1435 § 1 n. 4: 'If the Roman Pontiff promotes or transfers a beneficiary, etc., insisting on the literal meaning of the same canon.'" However, the Apostolic Dataria believes that the application of the hand of the Roman Pontiff, and therefore the reservation of the benefice, is involved, because the resignation of the benefice is made in fraud of the apostolic reservation, and should be considered as of no consequence. (Cf. Riganti, Commentaria in Regulas Cancellariae Apostolicae, nn. 1-5). Therefore, having considered the case in question, which he deemed should be treated as a norm to be observed by the diocesan curias, the Cardinal Datary reported the matter to the Supreme Pontiff, who deigned to order this Sacred Congregation to carefully examine the matter, and whose decision, as a norm to be observed, should be communicated to the diocesan curias.

OBSERVATIONS. - There is no doubt that, in the old law, renunciations of benefices made in fraud of the apostolic reservation were prohibited, indeed, that they should be considered null and void, as stated in the Constitution of Paul V of February 25, 1609. Thus, Lotterius (De re beneficiaria, lib. I I , q. 27, n. 38 ss.): "To this reservation, so that no fraud may be committed according to the Constitution of Paul V... which is now noted among the Rules of the Apostolic Chancery, it is provided that if, while a parish is vacant, someone resigns the one he previously held and soon obtains the vacant one, the resignation is null, and nevertheless, as if it were vacant by acquisition, it is considered reserved." Nor is it otherwise with Pitonius (Disceptationes ecclesiasticae, disc. 12, n. 58 ss.), Barbosa (De officio et potestate Episcopi, pars I I I , alleg. 57, n. 83), and finally, Riganti.

[*Latin ed. p. 149*]

The Sacred Congregation of Councils 149" (1. c, in rule number three, n. 2 and following), which wrote concerning these matters: "Since the Supreme Pontiff... reserved to himself all benefices that became vacant

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through the peaceful acquisition of any benefices incompatible with those provided for by the Apostolic See or its authority, it became evident that those who were responsible for providing for incompatible benefices, before their acquisition, would resign or relinquish the benefices they then held, to the detriment of the Apostolic reservation; therefore, to remedy this evil, His Holiness Paul V... decreed that benefices thus resigned and relinquished... should be included under said reservation... It suffices that the resignation of a benefice be made within the time of the vacancy and the provision of another incompatible benefice, even if it is contended that it was done in good faith and without the imminent reservation being intended. The rule... requires no proof of fraud...; for it gathers the fraud from the event and the proximity of the acts, namely, from the knowledge which the resigning party had of the vacancy of a second incompatible benefice, and from the acquisition of that benefice after the resignation of the other which he previously held." From these, the following are especially noted: that fraud in this case is to be considered objectively, that is, with the precision that no subjective malice or fraudulent intention of the one renouncing is required; that there is a presumption of such fraud when the beneficiary renounces his benefice at the time of the vacancy of another reserved benefice, and thereby acquires it; that, in addition to these circumstances, fraud is presumed, so that it is not necessary to inquire into the malicious will of the one resigning. With these observations, the question to be resolved turns on whether, according to the law by which we are governed, these prescriptions are still to be considered valid. Indeed, canon 1435 § 1 n. 4 declares that all reserved benefices are those "to which the Roman Pontiff has attached, by himself or by a delegate, those who follow in these ways: if... the beneficiary is promoted or transferred, he is deprived of the benefice, etc." To one reading the words of this canon, it would seem at first glance that the Apostolic reservation is not given. For, if a prior benefice has been legitimately relinquished by the ordinary of the diocese, and accepted by him, the act seems to be legally completed in itself, excluding the imposition of hands by the Roman Pontiff, since the priest who is to be promoted or transferred to a reserved benefice, at the time of the vacancy of that benefice, is not to be deprived of the benefice he previously held. But from these circumstances, it is easily apparent that the resignation of a benefice, with the intention of acquiring another reserved benefice, is done in fraud of the law, inasmuch as, by the resignation of the benefice, an obstacle is placed in the way, by virtue of which the Roman Pontiff is prevented from exercising his right, and fraud and deceit, according to a well-known prescription of law, should benefit no one. Furthermore, the aforementioned canon 1435 § I n. 4, because it refers to and confirms the reservations established in the old law with

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regard to substance, states: "from the old..."

[*Latin ed. p. 150*]

150 Acta Apostolicae Sedis - The official commentary is to be considered authoritative, according to canon 6, paragraphs 2 and 3; and if there is doubt as to whether it "differs from the old law, one must not depart from the old law" (paragraph 4). Even more so, if one considers the constant practice of the Apostolic Chancery in this matter, which, according to canon 20 of the Code of Canon Law, must be considered as the norm of the law in such cases. Therefore, in the new law, the resignation of a benefice in fraud of the Apostolic reservation is prohibited, and the benefice itself remains reserved. RESOLUTION. - At the plenary meetings of December 12, 1942, the Fathers of this Sacred Congregation, regarding the question: Whether, according to canon 1, paragraph 1, of the Uββö, in conjunction with canons 6, paragraphs 2-3, and 20 of the Code of Canon Law, an Apostolic benefice reserved to the Holy See is of a different nature; responded affirmatively: the resigned benefice is of a different nature. This resolution, presented on December 20, 1942, by the undersigned Secretary of the same Sacred Congregation, was graciously approved and confirmed by the Most Holy Pope Pius XII. * I. Bruno, Secretary. SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH, WESTERN NIGERIA (ASABA-BENIN). DECREE CONCERNING THE CHANGE OF NAME. Whereas, the Eminent and Reverend Fathers, members of this Congregation for the Propagation of the Faith, in a plenary meeting held on the 11th of this month of the current year, had decided to erect a new Apostolic Vicariate within the territory of British Nigeria, called Ondo-Ilorin, which would be entrusted to the Society for the Missions to the Africans, and whose territory would be drawn not only from the Vicariate of Ora of Benin, but also from the Vicariate of Western Nigeria; and whereas, the name "Vicariate of Western Nigeria," previously assigned to the Vicariate entrusted to the same Society, was deemed no longer to correspond to the conditions of the places; therefore, the aforementioned Eminent and Reverend Fathers, in the same plenary meetings, after considering the vote of His Excellency, Father D. Anthony Riberi, Archbishop titular of Dara and Apostolic Delegate for Missions in Africa, decided to change the aforementioned name of Western Nigeria.

[*Latin ed. p. 151*]

The Sacred Congregation for the Propagation of the Faith has decreed that the Vicariate Apostolic of Asaba-Benin shall henceforth be called the Vicariate Apostolic of Asaba-Benin, taking its name from the principal cities of Asaba and Benin, the former of which was the seat of the former Ordinary, while the latter is the seat of the Apostolic Vicar as of today; however, it is so that the Apostolic Vicariate shall consist entirely of the

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civil provinces of "Warri" and "Benin," as well as the portion of the civil province of "Kabba," which extends from the right bank of the Niger River towards the west. This decision of the Fathers was reported by the undersigned Secretary of this Sacred Congregation in an audience on the 12th day of the same month and year to His Holiness Pope Pius XI, who, graciously receiving it, was pleased to deem it valid and to confirm it, and ordered the present Decree to be drawn up. Given in Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 12th of January, in the year of Our Lord 1943. P. Card. FUMASONI BIONDI, Prefect. L. S. f C. Costantini, Archbishop titular of Theodos, Secretary.

SACRED CONGREGATION FOR RITES, IN MARIANOPOLITANA, OR ALBANY, IN AMERICA, CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, CATHARINE TEKAKWITHA, VIRGIN, OF THE INDIANS.

ON THE QUESTION OF WHETHER IT IS ESTABLISHED THAT SHE POSSESSED THEOLOGICAL VIRTUES, namely Faith, Hope, and Charity, both towards God and towards her neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and their corresponding virtues, in a heroic degree, in the case and for the purpose under consideration.

Certainly, God is wonderful in His sanctuaries, but far more wonderful in His saints, "for the saints, as the learned Saint Robert Bellarmine notes (Explan, in Ps. 67), are the truest sanctuaries of God"; for they are the living temples of the Holy Spirit, who dwells within them, according to that.

[*Latin ed. p. 152*]

152 Acta Apostolicae Sedis - Official Commentary of the Apostolic See: "And what agreement hath the temple of God with idols? For you are the temple of the living God: as God saith: I will dwell in them and walk among them. And I will be their God: and they shall be my people." (2 Corinthians 6:16). "I will dwell in them," St. Thomas explains, "through grace, nurturing them; I will walk among them, that is, I will promote them from virtue to virtue... I will be their God, that is, I will protect them through my providence... and they will be my people, that is, they will worship me and obey me as their God, and not as another's" (In Ep. II ad Cor. lect. III). God manifested himself in a most wondrous way in Catherine Tekakwitha, an Indian Virgin, bestowing his grace upon her in the midst of a most corrupt nation, steeped in ethnic errors. His providence, like a most strong shield, protected her. And this grace was not in vain in her; for, cooperating with it, she was wonderfully led to acquire heroic virtues. This is clearly evident from the life of this virgin. In the village of Ossernenon, of the Iroquois nation, in northern America, from the Agniers, called Mohawks by the English, she was born in 1656, of a pagan father and a Christian mother, of

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whom this decree speaks. She was given the name Tekakwitha. Four years later, orphaned of both parents and her brother, she was taken in by her uncle, who was most hostile to the Christian religion, and raised according to the customs of his tribe. Barely eight years old, she was joined to a boy of similar age, not in marriage, but so that she might live with him in the accustomed way of life, a marriage that would later be established. As the time for marriage approached, Tekakwitha, who was not yet a Christian, was inflamed with such a love for preserving her virginity, as if by a divine impulse, that no one, despite the severe threats and vexations, could dissuade her from her purpose. But from whence does this great virtue originate? "The blood of martyrs is the seed of Christians," Tertullian said; therefore, it is not surprising that after eight years of martyrdom of missionaries from the Society of Jesus, from 1632 to 1649, who preached to the Indians of those regions (among whom were St. Isaac Jogues and John de la Lande, who died as martyrs in the same village of Ossernenon), a white lily blossomed there, growing marvelously and perfuming those around it with the sweet fragrance of virtue. Following the Indians among the French colonists, three missionaries from the Society of Jesus were received as guests in the house of Tekakwitha's uncle in the village of Caughnawaga in 1667, after a war that had recently ended, and the girl served them for three days; from whom, as is to be expected, she received the first rudiments of the Christian faith. Three years later, a mission was established in the same village, but not in the same house. In 1674, Father James de Lamberville, who was in charge of this mission,

[*Latin ed. p. 153*]

The Sacred Congregation of Rites bore the entire responsibility for instructing the people. The following year, by a wondrous disposition of Divine Providence, the same missionary encountered the aforementioned young woman in Tekakwitha; admiring her singular qualities of mind and her sensitivity to the spirit of Christ, she was, sooner than other catechumens, admitted to the body of the Church through the sacrament of baptism on the feast of Easter in the year 1676, and given the name Catherine. Perceiving the fervent piety of this neophyte, and seeking to further divine plans, she imparted to her the rules of a more perfect life and the reasons for them; which Catherine began to observe with the utmost fidelity. This manner of life aroused the envy and rage of the enemy of the human race, who attempted to deter and dissuade her from the path of virtue through numerous vexations. But these calumnies, the reproaches of domestic judges, the derision, the threats of death, and the slanders, all proved ineffectual: for she, a virgin, overcame all things, trusting in God. However, recognizing the excessive danger to her faith and morals, if she remained there, and after consulting with Father de Lamberville, she secretly fled from home and took refuge in the mission of St. Francis Xavier

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at Saultj, which was entirely composed of Christians. There, under the spiritual guidance of the Fathers of the Society of Jesus, she made such progress in the practice of virtues that, contrary to custom, she was admitted to her first Communion of the Body of Christ only twenty months after receiving baptism. Catherine lived only three years, shining with the splendor of all virtues, which, in the final period of her life, shone more brightly. For she was cruelly afflicted with violent pains throughout her body, often spending entire days lying in bed, consumed by burning fevers, without any relief, and devoted to prayer and contemplation of heavenly things. Finally, on April 17th, on Holy Thursday in the year 1680, strengthened by the most holy Body of Christ and Extreme Unction, she repeated, "Jesus, I love you," and after a brief struggle, breathed her most blessed soul. The fame of holiness, which Catherine enjoyed during her life, grew even more strongly after her death, and continues to flourish to this day, as is evident from numerous petitions submitted by every group of the faithful, and even by some non-believers, to the Blessed Pope Pius XI, requesting that the honors of beatification be conferred upon this Virgin, the first of the forest dwellers of North America. Therefore, having observed all that must be observed by law, the Most Holy Pope Pius XII signed the Introduction Commission for the cause of beatification on May 19, 1939, having accepted and approved the vote of this Historical Section of the Sacred Congregation. Since this cause is numbered among the historical causes, according to the norms of the Motu Proprio of Pope Pius XI concerning historical causes, the entire process, without an apostolic process, was entrusted to our Section; which, having diligently collected all the documents and subjected them to a rigorous examination,

[*Latin ed. p. 154*]

154 Acta Apostolicae Sedis – A detailed and concise report, prepared with the sagacity it possesses, has provided favorable information. All of these matters, together with the observations of the Reverend Promoter of the Faith, were presented before the assembled members of the Preliminary Congregation of this Sacred Congregation, presided over by the undersigned Cardinal, the Prefect of the Cause, on November 26th of the year 1940. Again, in the Preliminary Congregation on November 10th of the following year; and finally, in the General Congregation before the Most Holy Lord, on June 9th of the elapsed year, in which the aforementioned Cardinal, the Prefect, raised a question for discussion: Whether it can be affirmed of the theological virtues of Faith, Hope, and Charity, both with regard to God and with regard to one's neighbor, as well as of the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and of those virtues which are attached to them, that they were present in a heroic degree, in the case and with regard to the effects in question. The Reverend Cardinals, Officials, and Consultors gave their votes; with the exception of these, the

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Most Blessed Father, so that God might deign to illuminate His mind with greater clarity through repeated prayers, postponed expressing His judgment until this day. Therefore, the undersigned Cardinal, the Reverend Father Salvatore Natucci, the General Promoter of the Faith, and myself, the Secretary, were summoned, and, with the utmost sacred solemnity, it was declared: It is established that the theological virtues of Faith, Hope, and Charity, both with regard to God and with regard to one's neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and those virtues which are attached to them, were present in a heroic degree, in the case and with regard to the effects in question, in the Venerable Servant of God, Catherine Tekakwitha. Furthermore, it was commanded that this decree be duly promulgated and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on January 3rd of the year 1943.

[Signature] C. Card. SALOTTI, Episcopus Praenestinus, Praefectus.

[Signature] L. S. A. Carinci, Secretarius.

[*Latin ed. p. 155*]

155 The Sacred Congregation of Rites, in Rome, for the Beatification and Canonization of the Servant of God, Pope Pius X, concerning whether a Commission should be appointed regarding the introduction of the cause. Concerning the virtues by which those who are chosen for so great a ministry ought to be strengthened, the Lord and Redeemer clearly demonstrated in the Apostle Peter; for when He questioned His disciples in Caesarea Philippi concerning what they thought of Him, Peter, with courage, and with the Father revealing, answered: "You are the Christ, the Son of the living God!" Having rewarded this faith, Christ immediately added: "You are Peter, and upon this rock I will build My Church" (Matthew 16:15-18). Again, by the Sea of Tiberias, the Lord called Peter: "Simon, son of John, do you love Me?" Peter, mindful of his own frailty, but at the same time fully aware of the love with which he followed his Master, answered: "You know, Lord, that you love Me." Moved by this profession of love, the Lord conferred upon him the supreme governance of the entire Church, saying: "Feed My lambs, feed My sheep" (John 21). The humility of spirit, his own diffidence, the wonderful faith, and the fervent charity, with which Peter shone, thanks to the grace of God, were the proximate causes by which he was constituted the foundation of the Church and its supreme Pastor. Those same virtues elevated Joseph Sarto, Priest, Bishop, Patriarch, and Cardinal, to the pinnacle of the Supreme Pontificate, and led him to the degree of Christian perfection, which the widespread fame of Pius X seems to demonstrate. In the year 1835, on the 2nd day of June, in the town of Riese, in the diocese of Treviso, Joseph Melchior, the first of ten children born to John Baptist Sarto and Margaret Sansón, saw the light of day, and on the following day he was regenerated by the waters of baptism. He was born to parents who, rather than being

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wealthy, were distinguished by their honesty and piety, who took great care to ensure that their son grew up to be pious and virtuous, and indeed, as the outcome proved, very effectively. From an early age, an excellent and festive disposition, which won him the love and goodwill of his equals, and a keen mind and a love of study shone forth in the boy.

[*Latin ed. p. 156*]

In the year 1845, he was confirmed with the sacred Chrism, and two years later, he was admitted to receive the Holy Eucharist. Having made great progress in the study of literature and piety, with the support of the Patriarch of □□□□□ Venice, he was admitted in 1850 among the distinguished students of the Seminary of Padua. In September of the year 1858, he was ordained to the priesthood. He served as an assistant pastor in the town of "Tombolo," and as an archpriest in the town of "Salzano," setting an example for all. In the year 1875, he was called to Tarvisium by the Bishop, where he was given the task of guiding the students of the Seminary and was entrusted with the office of Chancellor, which he performed so well that, when the Episcopal See was vacant, he was elected Capitular Vicar and administered the diocese with *laude*. In the year 1884, the Bishop of Mantua was elected by Pope Leo XIII, and he was consecrated in the Basilica of St. Apollinaris in Rome. He diligently undertook this important task, which he sustained until the year 1893. Recognizing his merits, the same Pope created him a Cardinal of the Holy Roman Church, and transferred him to the Patriarchal Church of Venice, whose administration he assumed the following year and held for nine years, demonstrating the hallmarks of a good pastor. On August 4th, 1903, he was elected Supreme Pontiff with great joy. Elevated to the sublime Chair of St. Peter, he had nothing more ancient than the great purpose: "In the dispensation of the fulness of times, to re-establish all things in Christ, that are in heaven and on earth, in him," which he held sacredly. Therefore, he spared no effort, nor did he lack industry, in order to protect the flock entrusted to him from wolves, to feed them with the sacred doctrine, to defend the freedom of the Church, to ensure the dignity of divine worship, to promote the sanctity of the clergy with word and deed, to oversee the compilation of canonical *leges* into a single code, and to undertake countless other endeavors that made his pontificate glorious. On August 20th, 1914, strengthened with the sacraments of the dying, he peacefully fell asleep in the Lord, mourned by the entire world. The reputation for sanctity, with which the Servant of God was honored during his life, erupted even more strongly after his death, whether because he had accomplished great deeds during his pontificate, or, more especially, because he shone with the splendor of virtues that impressed not only the faithful, but also the eyes of many who were alienated from religion. Indeed, the distinguished Servant of God was outstanding for his humility, his charity towards his neighbor, his

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contempt for temporal things, and his love for poverty. He truly loved those who were connected to him by the bond of blood, but he did not wish to elevate them from the humble condition in which they were born. He acted according to what he knew would please God. Therefore, the reputation for sanctity justly emanated from this cause throughout the world. And, as they say, true miracles were wrought by God through his intercession.

[*Latin ed. p. 157*]

The Sacred Congregation of Rites, numbering 15 members, desires nothing more, nor are there any other reasons, which confirm and establish this same reputation. Therefore, with due authority, canonical inquiries were conducted in the City [Rome], and, through requesting letters, in Venice, Mantua, and Tarvisium, both concerning this same reputation, and concerning the writings and liturgical veneration not rendered to him. In the meantime, countless letters, requesting the introduction of the Cause of Beatification and Canonization, have been presented from all ecclesiastical and civil orders. After examining the documents, on November 20th, in the year 1940, the Sacred Congregation decreed that nothing obstructs the proceeding to further stages. Therefore, with the legally required formalities observed, and with the Reverend Father Alberto Parenti, C.V. U.O. S.B., duly appointed Postulator, having held meetings in the Ordinary Congregations of the Sacred Roman Congregation on January 19th and February 4th of this year, the following Cardinal, Prefect and Promoter of the Cause of the Sacred Roman Congregation, proposed a question for discussion: Whether a Commission for the Introduction of the Cause should be appointed in this case and for the purpose in question, and he presented the Cause. After hearing the opinions of the Eminent and Reverend Cardinals, along with the votes of the Official Prelates, and also of the Reverend Father Salvatore Natucci, General Promoter of the Faith, the aforementioned Cardinal reported to the Most Blessed Father on February 12th, the opinions expressed. His Holiness, having weighed these opinions, on the same day, deigned to sign with his own hand the Commission for the Introduction of the Servant of God, Pope Pius X. Given in Rome, on February 12th, in the year of Our Lord 1943. [Signed] Eg C. Card. SALOTTI, Titular Bishop, Prefect. L. © S. A. Carinci, Secretary.

[*Latin ed. p. 158*]

158 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE SACRED PENITENTIARY TRIBUNALS

THE INDULGENCE OF THE PRIVILEGED ALTAR, GRANTED TO PRIESTS CELEBRATING THE EUCHARISTIC SACRIFICE, IS EXTENDED.

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* DECREE: Our Most Holy Lord Pope Pius, having received numerous requests from various places, with the intention of extending the Indulgence of the Privileged Altar, granted to priests by the Apostolic Letters "Summo Solacio" on May 11, 1942, by Motu Proprio, most graciously accepted these requests; therefore, in order to repay, with paternal affection, the expressions of piety offered to him by the faithful from all places during the past twenty-five years of his episcopate, and in order that greater spiritual benefits might be drawn from the Church's treasury for the souls detained in purgatory, He deigned to grant, in an audience given on the fourth day of the month of April to the undersigned Cardinal Penitentiary Major, that the aforementioned Indulgence be extended in its entirety until June 29th of this year, the Feast of the Holy Apostles Peter and Paul, under the same conditions. Notwithstanding any contrary provisions.

Given in Rome, from the Sacred Penitentiary, on May 8, 1943.

N. Card. CANALI, Major Penitentiary.

L. © S. S. * V. Acta Apost., Sedis, 1942, p. 153. Luzio, Regent.

[*Latin ed. p. 159*]

SACRED ROMAN ROTA 159. SACRED ROMAN ROTA. Citatio edictalis ALEPPEN. CONCERNING THE NULLITY OF THE MARRIAGE OF MARONITES (ABOUSSOUAN-BATARSÉ).

Since the actual place of residence of the Defendant, Dfii Mansour Batarse, is unknown in this cause, we summon him to appear, either in person or through a duly appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Piazza e Palazzo della Cancelleria) on August 5, 1943, at 11 o'clock, to resolve the disputed matter, or to affix his signature below, and to determine the date for the hearing of the cause before the Rota: Whether there exists a nullity in the marriage in this case.

Those Ordinaries of the places, parish priests, priests, and faithful who have knowledge of the place of residence of the aforementioned Dfii Mansour Batarse, must take care to inform him of this edictal citation.

Albertus Canestri, Ponens.

From the Chancery of the Tribunal of the S. Rota, on May 3, 1943.

Ioannes M. Pinna, Notarius.

And since the place of current residence of Mr. Mansour Batarse, the defendant in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on August 5, 1943, at 11 o'clock, to agree upon or to affix his signature to the doubt mentioned above, and to set the date for the decision of the cause before the Rota. Does a nullity of the marriage exist in this case? The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr.

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Mansour Batarse, must, to the extent possible, inform him of this citation.

[*Latin ed. p. 160*]

160 Acta Apostolicae Sedis - Official Commentary, DIARY OF THE ROMAN CURIA. The Holy Father, heeding the desire of Their Royal Highnesses, the Princes of Piedmont, on Monday, May 10, 1943, administered the Sacrament of Confirmation to Her Royal Highness, Princess Maria Pia of Savoy, the eldest daughter of the August Princes. He then celebrated the Holy Mass, during which the Princess received the Holy Communion for the first time from the venerable hands of the Supreme Pontiff. The August Parents and the Godmother, Her Royal Highness, the Dowager Duchess of Aosta, were present at the sacred Rite.

SECRETARY OF STATE, APPOINTMENTS... By means of tickets from the Secretary of State, the Holy Father, Pope Pius XII, happily reigning, deigned to appoint: May 4, 1943. The Reverend Monsignor Luigi Solari, Secretary of the Papal Almonry. His Excellency, Reverend Monsignor Mario Giardini, Archbishop titular of Laodicea of Syria. His Excellency, Reverend Monsignor Alfonso Carinci, Secretary of the Holy Congregation of Rites. The Illustrious and Reverend Monsignors Paolo Savino and Alberto Serafini. The Reverend Fathers Ferdinando Antonelli, of the Order of the Friars Minor; Raimondo Bidagor and Pietro Pirri, both of the Society of Jesus; the Reverend Priests Luigi Paladini and Francesco Bossarelli, both of the Congregation of the Mission, and the Reverend Father Servant Goyeneche, of the Missionaries Sons of the Immaculate Heart of Mary, as Consultors of the Holy Ceremonial Congregation.

The Most Eminent and Reverend Lords, Cardinals Alessandro Verde, Pietro Fumasoni Biondi, and Vincenzo La Puma, as Members of the Holy Congregation for the Discipline of the Sacraments.

[*Latin ed. p. 161*]

Ann. et vol. XXXY, 26 Iunii 1943 (Ser. II, v. X) - No. 6. ACTA APOSTOLICAE SEDIS. COMMENTARIUM OFFICIALE. ACTA PII PP. XII. CHIROGRAPHUS PIUS PP. XII.

After having, with tireless charity, repeatedly aided poor, abandoned, and sick children of Europe, both during the preceding European war and in the years immediately following, Our Predecessor of venerable memory, Benedict XV, established a lasting work for children who showed a predisposition to tuberculosis. And therefore, after some experiments, the same Our Predecessor, with His Chirograph of 15 November 1920, ordered the purchase of the real estate property located in the municipality of Nettuno, in which was situated the infirmary founded by Giovanni Orsenigo, son of the meritorious Order of the Hospitaliers of Saint John of God, known as the "Fatebenefratelli."

By instrument of 29 January 1921, with the notarization of the Notary

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Girolamo Buttaoni of Roma, the real estate complex was indeed purchased by the Holy See, which entrusted the direction and administration of the infirmary to certain willing and pious individuals, among whom was the Reverend Advocate Professor Commendatore Giuseppe Fornari, under the control of the Administration of the Goods of the Holy See. The administrators assumed the name of "Roman Committee for Welfare and Healthcare," and the infirmary was named "Casa della Divina Provvidenza" [House of Divine Providence]; within it, children have been and are still being received.

[*Latin ed. p. 162*]

162 Acta Apostolicae Sedis - Commentarium Officiale: Concernig children, young people, and adults of both sexes, predisposed to tuberculosis or who have sequelae of pulmonary, pleuritic, and bone diseases. By Decree of August 23, 1935, His Majesty the King of Italia recognized and regularized the acquisition of the aforementioned property complex, for the purposes of Article 29, paragraph / of the Concordat between the Holy See and Italia. Divine Providence, the activity of the pious individuals entrusted with the direction of the Hospice, and that of the meritorious Sisters of Saint Joseph Benedict Cottolengo, who attend to the care of the sick children, have contributed to the flourishing of this work. The building in which the Hospice is located has been expanded and adapted to modern hygienic and sanitary needs. And since, during the year 1942, the Reverend Giuseppe Pomari passed away, who with such zeal presided over the administration of the Hospice, which has now been flourishing for almost five decades, we have deemed it appropriate to issue precise regulations regarding the direction and administration of the aforementioned Hospice. Therefore, we have decided, as we do by our authority, the following: I. The Hospice of Divine Providence, called "Casa della Divina Provvidenza," founded by Our Predecessor Benedict XV in Nettunia for the hygienic and sanitary care, and for the spiritual and moral assistance of children, young people, and adults of both sexes, predisposed to tuberculosis or who have sequelae of pulmonary, pleuritic, and bone diseases, remains the property of the Holy See. In the aforementioned Hospice, children, young people, and adults of both sexes may be received from all parts of Italia, with special regard for those from Rome, and particularly for those who are employees of the Holy See, its institutions, and the Vatican City State, who are in difficult circumstances, and for the children of said employees. II. The administration of the Hospice is entrusted to a Council, composed of seven members, whose activity is without remuneration. The Council includes, by right, during their tenure, Our Secret Almoner, the Secretary of the Cardinal Commission for the Administration of the Assets of the Holy See, and the Director of the Health Services of the Vatican City. The appointment of the other four members is made for a period of five years

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(with the possibility of renewal for one or more periods of equal duration) by the Cardinal Commission for the Administration of the Assets of the Holy See, after Our approval.

[*Latin ed. p. 163*]

By the authority of the Most Holy Pope XII, section 163, paragraph I, III. The President of the Council is elected by Us from within the Council itself, for a term of five years, and may be reconfirmed by Us for one or more periods of equal duration. The aforementioned President, for all legal purposes before third parties, possesses the quality of legitimate representative for the affairs of the Institution. V. The Cardinal Commission for the Administration of the Goods of the Holy See exercises oversight and vigilance over the Institution. Any deliberation of the Council of Administration of the Institution, exceeding ordinary administration, is not effective or enforceable, unless after the written approval of the Cardinal Commission, as mentioned in the preceding paragraph. V. For the execution of the aforementioned provisions, We grant to the Cardinal Commission for the Administration of the Goods of the Holy See the broadest powers, including the power to issue regulatory norms. VI. Any provision contrary to the present Apostolic Letter is abrogated. VII. The present Apostolic Letter shall be published in the Acta Apostolicae Sedis. Given from Our Apostolic Palace at the Vatican, on the second day of June, in the year nineteen hundred and forty-three, in the fifth year of Our Pontificate.

PIUS PP. XII

APOSTOLIC LETTER

TO SAINT FRANCIS DE PAULA, CONFESSOR, WE DECLARE THE CELESTIAL PATRON PARTICULARLY OF THE UNIVERSITIES OF THE MARITIME NATIONS, OF SHIPPING COMPANIES, AND OF ALL NAVAL SOCIETIES OF THE KINGDOM OF ITALY.

PIUS PP. XII

For the perpetual memory of the matter.

Since it is fitting that the patronage of the Saints be granted to various orders of the Christian society, and since the faithful are commanded to earnestly seek help from God through the intercession of the saints in their necessities, We are also persuaded to provide, for the spiritual good of the sailors of Italy, a particular celestial Patron for them, and We now decree this, having also recently offered prayers. For it has come to Our knowledge how bright the faith is of the societies of the maritime nations entrusted

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with the care of navigation.

[*Latin ed. p. 164*]

164. Acts of the Apostolic See - Official Commentary: All maritime societies and vessels from the territory of Italica earnestly requested that We deign to establish Saint Francis of Paula as their heavenly Patron before God; and with these very words, both the Princes of the House of Savoy and the Cardinal Archbishop of Januense of the Holy Roman Church, and also the Archbishop of Castrum for Italy, whether as Ordinary or as General Corrector of the Order of the Minim Friars, and finally, the civil authorities of Italica, added their most fervent prayers to these requests. For Saint Francis of Paula, Confessor, who was the founder of the Order of the Minim Friars, and who was renowned for his virtues and miracles, was by Our predecessor, Pope Leo X, enrolled among the Saints. The people of the Italian coast, who are engaged in maritime activities, have always venerated him with great devotion, since the life of this thaumaturge was filled with miracles at sea, and was often beneficial to sailors; and since, after invoking him, sailors have experienced the valid protection of this same Saint, as can be gathered especially from the votive offerings with which the temple-sanctuary of Januense, known to all from the Tyrrhenian shores because of its "sea bell," was solemnly blessed a few years ago. Therefore, since it seems opportune to Us to grant these requests on this very day, the sixth day before the Kalends of April, on which this same thaumaturge was born in Calabria in the year one thousand four hundred and sixty-one, We, having heard the Venerable Brother Our Cardinal Bishop of Praenestino of the Holy Roman Church, Prefect of the Sacred Congregation of Rites, and by the tenor of these present documents, and by the fullness of Our Apostolic power, and forever, establish and confirm Saint Francis of Paula, Confessor, as the heavenly Patron before God, willingly and freely, of all maritime universities, societies, and vessels of the Kingdom of Italica. Notwithstanding any objections to the contrary. These things We have benevolently decided, decreeing that these present documents shall forever remain valid and effective; and shall have their full and complete effect; and that those to whom they pertain, or may pertain, shall fully support them now and in the future; and that it shall be rightly judged and defined, and that from this moment it shall be rendered null and void if anything contrary to these things should happen, knowingly or unknowingly, by anyone. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-seventh day of the month of March, in the year nineteen hundred and thirty-three, in the fifth year of Our pontificate.

A. Card. MAGLIONE, Secretary of State.

[*Latin ed. p. 165*]

Acta Pauli Pp. XII 165. ALLOCUTIONES I. Ad Emos Pp. DD. Cardinales,

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in Festo S. Eugenii I Pp. Fausta Ominantes.

It is now a year, Venerable Brothers and beloved Sons, in which the eve of the Ascension coincides with the twenty-fifth anniversary of Our episcopal consecration, an eternal and most holy seal upon Our soul. On that occasion, We did not allow the opportunity to pass to address a word to all Our children, burdened by grave anxieties, thirsting for truth, and in need of comfort, indicating to them and to all of humanity the paths that lead to the "fountains of salvation," from which perennial and abundant waters flow in the shadow of the Rock of Peter, waters that quench, purify, and vivify.

The same eve is this year joined with the festive commemoration of the gentle and holy Pope Eugene I, Our Predecessor and Patron, in honor of whose venerable memory, the generous love of the faithful of the entire world has provided the means to erect a temple, worthy of the Eternal City, in one of the districts of the City, where a new people lives, gathers, and grows, for whose benefit the pastoral ministry can thus be exercised more effectively.

And from this very dawn, the voices are heard that rise supplicatingly during the Rogation Days, a singular manifestation of piety and love.

To these sacred memories, you, in bestowing upon Us the welcome gift of your presence, have wished to add – through the venerable Dean of the Sacred College, to whom nearly a century has not diminished the ardor of his work and zeal – fervent and devoted wishes, which are harmonized with the liturgical prayers of these days, which, in the ancient Basilicas, and even in the most remote churches, ascend to the throne of God, like fragrant incense, to appease His justice and to invoke His clemency, instilling the sweet hope that the supplication of the Christian people may be fulfilled.

Expectation of future events.

In these times of anguish for the entire world, Venerable Brothers and beloved Sons, how could We not receive with lively gratitude your... (The text is incomplete here).

[*Latin ed. p. 166*]

Acts of the Apostolic See - Official Commentary

166 prayers and your petitions, as a spiritual gift and a source of comfort, are omens of the increasingly difficult trials to which the Church itself may be exposed. But confident in the dedication and unwavering fidelity of your spirit towards all that the Bride of Christ feels, desires, and accomplishes, We approach future events with zeal and full trust, without tiring or faltering in assisting and comforting Our children throughout the world, pointing them to the narrow path that leads to the promised land of a future blessed by God and worthy of man, in which – we hope not too late – the Church may repeat with a heart full of joy and gratitude: "In columna

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nubis ductor eorum fuisti per diem, et in columna prolungarsi ignis del 2 per noctem."

The prolonged armed conflict, the feverish increase in war machines, and the progressive intensification of methods of warfare mean that the supernatural and peacemaking mission of the Church encounters obstacles, difficulties, and misunderstandings, unknown and unsuspected to such an extent in past times, and which become dangers for her and for her work. Faced with such obstacles, the Church, never forgetting the responsibility that rests upon her for the care of souls, feels a strong duty to take precautions and to thwart any attempt by those who intend to obscure the purity of her doctrine and teaching, to restrict the universality of her mission, to deny the open disinterestedness of her love, which extends with equal solicitude to all peoples, as if she were to be drawn in and overwhelmed by the whirlwind of purely earthly ideals and the vortex of purely human conflicts. Therefore, Venerable Brothers and beloved Sons, it will not be difficult for the perspicacity of your intellect and the intensity of your love and devotion to better understand and measure how much greater the burden has become in such circumstances for He who, in the name of Christ and by His mandate, has the mission to become all things to all men, "in the struggle of all against all," to win all to God.

Understanding and aware of the universality of these Our paternal sentiments, and having been entrusted with the governance of the Church of God at a time when the bitter fruits of ancient and recent false theories are ripening, We consider it Our high and primary duty to defend and preserve the spiritual heritage of Our holy and enlightened Predecessors, and to denounce, with 1 2 and SDR. 9, 12.

[*Latin ed. p. 167*]

Acts of Pope Pius XII, 167: Truth, but with love, regarding errors, which are the root of so many evils, so that men may avoid them and return to the path of salvation. In doing this, as We also address in Our Messages the entire world, it was, and is, Our intention not to make an accusation, but to call men back to the path of truth and salvation; Our voice is that of a vigilant shepherd, raised up and appointed by God for the protection of the human family; it was, on the eve of the immense conflict, the cry erupting from a paternal heart, anguished and torn by the anticipation of the impending catastrophe, but inspired by love for all peoples without distinction, by the love of Christ who overcomes and surpasses all things, and who Himself impels and inflames us. Today, when all see and experience the terrifying tragedies to which war has led, many minds and many hearts, who considered and believed that the appeal to arms was more promising of advantages and more honorable than the wise intention and cooperation (through mutual and loyal concessions) towards a noble concord, may now be open to new thoughts and very different feelings. When

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the ferment and violence of passions were still silent, and a greater sense of fraternity and trust prevailed in the lives of the peoples, the voice of the Supreme Shepherd could freely reach all the faithful, both directly, and through the care and the words of their Bishops, without being obscured, mutilated, or misunderstood; and the very evidence of the facts, no less than the clarity itself of the language, were and are sufficient to weaken and render vain all attempts to alter or distort the words of the Vicar of Christ. If this were to happen even today without impediment, all honest and well-intentioned men would have the opportunity and the means to ascertain that the Pope has, for all peoples without distinction and without exception, only "thoughts of peace and not of affliction."

Suffering of peoples for reasons of nationality or lineage: The smaller nations. Furthermore, Venerable Brothers and beloved Sons, you will not be surprised if Our heart responds with particular care and compassion to the prayers of those who turn to Us with anxious and imploring eyes, burdened as they are, for reasons of their nationality or their lineage, by greater misfortunes and by more acute and grievous pains, and sometimes, even without their own fault, destined for destructive constraints. Let the rulers of the peoples not forget that... (reference to 2 Corinthians 5:14 and Jeremiah 29:11).

[*Latin ed. p. 168*]

168 Acta Apostolicae Sedis - Official Commentary (using the language of Holy Scripture): "bears the sword," and therefore cannot dispose of the lives and deaths of men, according to the law of God, from which all power comes! Our thoughts and affections turn to the smaller nations, which, due to their geographical and geopolitical position, in the present disregard for international moral and legal norms, are exposed and vulnerable to being swept up in the conflicts of the great powers, and to witnessing in their lands, which have become the scene of devastating struggles, unspeakable horrors, even among non-combatants, and the slaughter of the flower of their youth and their educated citizens. Nor should you expect us to detail here all that we have attempted and endeavored to accomplish to alleviate their suffering, to improve their moral and legal conditions, to protect their imprescriptible religious rights, to provide for their needs and necessities. Every word addressed by us for this purpose to the competent authorities, and every public reference made by us, must have been carefully considered and weighed by us in the interest of the suffering themselves, so as not, even unintentionally, to make their situation more grievous and unbearable. Unfortunately, the improvements visibly achieved do not correspond to the magnitude of the maternal solicitude of the Church in favor of these particular groups, subject to such grievous misfortunes; and as Jesus, before His city, had to exclaim with sorrow: "How often would I have gathered thy children together, as a hen gathereth her chickens under

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her wings; and thou wouldst not!" so also His Vicar, seeking only compassion and a sincere return to the elementary norms of law and humanity, has sometimes found himself before doors that no key could open. The greatness, sorrows, and hopes of the Polish people. Confiding in you these bitter experiences, which have made our heart bleed, we do not forget even one of the suffering peoples, indeed, we remember them all with paternal compassion and affection, even though at this moment we especially draw your attention to the tragic fate of the Polish people, which, surrounded by powerful nations, is subject to the vicissitudes and upheavals of a cyclonic drama of war. Our teachings and declarations, so often repeated, leave no room for doubt regarding the principles with which the Christian conscience must judge such acts, whoever may appear to be responsible. No one who knows the history of Christian Europe can ignore or forget what the Saints and heroes of Poland have endured.

[*Latin ed. p. 169*]

The Acts of Pope Pius XII, page 169, state that numerous theologians and thinkers have contributed to the spiritual heritage of Europe and the world; and that even the simple and faithful Polish people, through the silent heroism of their sufferings over the centuries, have contributed to the development and preservation of a Christian Europe. And We implore the Celestial Queen that a future be granted to this people, so severely tested, and to others who, together with them, have had to drink the bitter chalice of this war, a future that will equal the legitimacy of their aspirations and the greatness of their sacrifices, in a Europe renewed on Christian foundations, and in a community of states, free from the errors and deviations of the past.

Renewed exhortation to humanity regarding the observance of moral laws and principles of warfare.

It is no less painful and deplorable, Venerable Brothers and beloved Sons, that often in this war, the moral judgment of certain actions, contrary to right and to the laws of humanity, is made to depend on whether those responsible for them belong to one side or the other in the conflict, without regard to their conformity or non-conformity with the norms established by the Eternal Judge.

On the other hand, the intensification of warfare techniques, and the progressive assertion of the use of means of combat that make no distinction between so-called "military" and non-military targets, call to mind the dangers inherent in the sad and inexorable cycle of action and reprisal, to the detriment not only of individual peoples, but of the entire community of nations.

We, who from the beginning have done everything in Our power to induce the belligerents to respect the laws of humanity in aerial warfare, feel it Our duty, for the benefit of all, to once again exhort them to observe

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these laws. Indeed, at a moment when the specter of ever more horrific instruments of destruction and death looms over the minds of men, it is not superfluous to warn civilized society that it is walking on the brink of an abyss of unspeakable calamities.

Invocation for peace.

How, Venerable Brothers and beloved Sons, could peace of justice, understanding, humanity, and brotherhood ever arise from such methods of warfare? Yet, We do not believe We are mistaken in thinking that the yearning and the will for such a peace unites in a spiritual bond, transcending every barrier of borders, language, and lineage, a great number of souls, ready for sacrifice and concord; disillusioned regarding the fruits.

[*Latin ed. p. 170*]

Acts of the Apostolic See – Official Commentary 170. Many of those who have been driven by violence, in the depths of their thought, have turned towards the idea of a peace that honors human dignity and moral laws. O peace, O peace! When will your name echo from region to region, from one sea to another, and will your face shine upon the earth? When will the dawn of your smile gladden the peoples and nations? And when, upon the laying down of arms and in the silence of the cannons, will you meet with justice, and with sincere and concordant affection, will you kiss her brow? Do not doubt, Venerable Brothers and beloved Sons: the hour of God will come, of Him who said to the sea: "You shall come this far, and no further; and here shall your proud waves be broken." Today, the hour of submission to the inscrutable and wise designs of God persists: it is the hour to invoke with perseverance the multitude and greatness of His mercies. We therefore hope that that healthy portion, which is a good leaven of concord in every people, and especially those who are united by the name of Christ and place their best hopes in prayer, will not hesitate at the opportune moment to put forth all the forces of their zeal and their will to bring to life from the ruins of hatred and to promote the future of a new world, in which all nations, healed from the wounds opened by violence, will recognize themselves as sisters and advance harmoniously on the path of good. It is certainly not this spirit that currently dominates the world and hovers over humanity, persevering in the struggle; nor is the dawn of this day yet seen; against every desire and longing for life, we still live and suffer in the midst of death. Therefore, intimately persuaded as we are of the weakness and insufficiency of every earthly means and human devices, together with you, Venerable Brothers and beloved Sons, with the entire Episcopate, with the priests and the faithful of the Catholic world, we turn with even greater confidence to the Most Sacred Heart of Jesus, "a burning furnace of charity," "king and center of all hearts," to whom the Church dedicates the month that we have just begun. "The fire of supreme love," which blazes in that divine Heart, may it indicate the path of true peace to

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a world at war, as a pillar of fire by night! And He, "to whom every heart is open, and every thought speaks, and before whom no secret is hidden," may He illuminate and inflame the minds and hearts of those in whose hands are the destinies of the nations, that they may recognize that they can offer nothing greater to the peoples, nothing more noble and necessary, nothing more glorious and beneficial, than the olive branch of that peace, JOB 38, 11. * S. BONAVENTURE, *De praeparatione ad Missam*, ed. 1, par. 3, B. 10 - Quaracchi ed., vol. VIII, p. 102.

[*Latin ed. p. 171*]

Acta Pii PP. XII, 171, which, together with the greatest and most certain tranquility, protects all against the return of the bloody flood of war, and guarantees, as it were, a rainbow of an undisturbed future, the concord of justice and equity for the generous action of those who love to collaborate with noble and conscious loyalty in establishing the universal brotherhood of the human race. With this hope and with this prayer, We impart to you, Venerable Brothers and beloved Sons, to all those who are united spiritually with Us, and especially to the countless multitude of the suffering, the distressed, and the oppressed, who proceed resignedly along the paths of sorrow, from the fullness of Our paternal heart, as a pledge of copious divine graces, the Apostolic Blessing.

The Supreme Pontiff, MCMXXXXIII, on the feast of Pentecost, June 1st, having completed these auspicious words, which were prepared by skilled craftsmen from the dioceses of Italy, in the twenty-fifth year of his pontificate, addressed the Most Blessed:

"Your welcome presence, beloved sons and daughters, who spend hours and days at work to earn a living for yourselves and your families, awakens in Us a great thought and a great mystery: the thought that work was imposed by God upon the first man, after the sin, to obtain bread from the earth through the sweat of his brow; and the mystery that the Son of God, descended from Heaven to save the world and made man, subjected Himself to this law of work and spent His youth laboring in Nazareth with His foster father, so that He was esteemed and called 'the carpenter's son.'

A sublime mystery, that He should begin to work before teaching, an humble worker before being the teacher of all nations!

You have come to Us as to a Father, who loves to converse with His children all the more, the harder and more incessant their daily labor, the more difficult and grievous their lives are, filled with anxieties and cares. You have come to Us as to the Vicar of Christ, who, through an ineffable participation in divine power, feels in Himself that sense of tenderness and compassion for the people, from which Our Lord was moved (MATT. 13, 5).

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(Cfr. Act. 1, 1)."

[*Latin ed. p. 172*]

Acta Apostolicae Sedis – Official Commentary. We are moved to exclaim one day: "I have compassion on the multitude!" We have compassion for this people! You have come to Us, as to a Shepherd, who extends His gaze not only upon you, but also upon the far more numerous portion of the flock entrusted to Him by the love of God, and in your devotion and attachment, We gather, as from a faithful representation, the sentiments, the desires, and the affection of so many of His children who are far away. We thank you most heartily for this great joy, which also offers Us the opportunity to say a word of intimate benevolence and encouragement to you, a word that may be a guide, a support, and a comfort to you in these troubled days of anxieties and sorrows.

Regarding Social Reforms: The multitude of workers, more than others burdened and afflicted by the present harsh conditions, is not alone in suffering the weight; every class must bear its burden, some more, some less burdensome and troublesome; nor is it only the social condition of workers and laborers that demands adjustments and reforms, but the entire and complex structure of society needs corrections and improvements, deeply shaken as it is in its very foundations. But who does not see that the workers' question, due to the difficulty and variety of the problems it involves, and due to the vast number of members it concerns, is of such great necessity and importance that it deserves more careful, vigilant, and provident attention? This is a question that is, if ever, delicate; a point, one might say, vital to the body social, but sometimes also shifting sand and treacherous, open to easy illusions and vain, unattainable hopes, for those who do not keep before the eyes of intelligence and the impulse of the heart the doctrine of justice, of equity, of love, of mutual consideration and coexistence, which are instilled by the law of God and the voice of the Church.

The Church, Guardian of the Just Aspirations of the Working People. Certainly, you do not ignore, beloved sons and daughters, that the Church intensely loves you, and, not only from today, with ardent and maternal affection and with a keen sense of reality, has considered the issues that concern you particularly; Our Predecessors and We ourselves, with repeated teachings, have not neglected any opportunity to make known to all your personal and family needs, proclaiming as fundamental the requirements of concord. SOMARO. 8, 2.

[*Latin ed. p. 173*]

By the authority of Pope Pius XII, 173, we address those aspirations which are so dear to your hearts: a salary that ensures the livelihood of the family, sufficient to enable parents to fulfill their natural duty of raising

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a healthy and well-nourished and clothed offspring; a dwelling worthy of human beings; the possibility of providing for their children a sufficient education and a suitable upbringing, of anticipating and providing for times of hardship, illness, and old age. These conditions of social welfare must be brought to fruition, if we wish society not to be disturbed at every turn by turbulent unrest and dangerous upheavals, but rather to progress peacefully and harmoniously, in peace and mutual love. Now, however praiseworthy may be various measures and concessions by public authorities, and the human and generous sentiment that inspires many employers, who could truly affirm and maintain that such goals have been achieved everywhere? In any case, workers and laborers, aware of their great responsibility for the common good, feel and ponder the duty of not aggravating the burden of the extraordinary difficulties from which the peoples are oppressed, by clamorously and rashly presenting their demands at this hour of universal and pressing needs; but they persevere in their work and endure it with discipline and composure, providing invaluable support to the tranquility and benefit of all in social life. To this peaceful concord of minds, We offer Our praise, and We invite and exhort you paternally to persevere in it with firmness and dignity; but this must not lead anyone to believe, as We already warned in Our last Christmas message, that every issue has been resolved.

False prophets: The Church, guardian and teacher of truth, in courageously asserting and defending the rights of the working people, has repeatedly had to warn against being deceived by the mirage of specious and fallacious theories and visions of future well-being, and by the deceptive lures and incitements of false teachers of social prosperity, who speak well of evil and evil of good, and who, boasting of being friends of the people, do not allow for mutual understanding between capital and labor, and between employers and workers, which maintains and promotes social harmony for the progress and common good. You have already heard such friends of the people in the squares, in the gatherings, in the congresses; you have known their promises on leaflets; you have heard them in their songs and in their...

[*Latin ed. p. 174*]

174 Acta Apostolicae Sedis - They offer their official commentaries; but have their words ever been answered by facts, or have their hopes been met with reality? Private individuals and peoples have experienced and continue to experience deception and disappointment, having placed their faith in them and followed them along paths that, far from improving, worsen and aggravate the conditions of life and material and moral progress. These false shepherds claim that salvation must proceed from a revolution, which transforms the social order or takes on a national character. Not a social revolution... The social revolution boasts of elevating

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the working class to power: a vain word and a mere semblance of an impossible reality! In fact, you see that the working people remain bound, yoked, and subjected to the power of state capitalism; which oppresses and subjugates all, not less the family than consciences, and transforms the workers into a gigantic machine of labor. Not unlike other social systems and orders that it claims to combat, it gathers, orders, and forces everything into a terrifying instrument of war, which demands not only blood and health, but also the goods and prosperity of the people. And even if its leaders boast loudly of this or that advantage or improvement achieved within the realm of labor, such material profit never quite compensates for the sacrifices imposed on everyone, which violate the rights of the person, freedom in the direction of the family, in the exercise of a profession, in the condition of a citizen, and especially in the practice of religion, and even in the life of conscience. No, it is not in revolution, my dear children, that your salvation lies; and it is contrary to the genuine and sincere Christian profession to strive, thinking only of one's own exclusive and material advantage, which, however, always seems uncertain, towards a revolution that proceeds from injustice and civil disobedience, and to become sadly guilty of the blood of fellow citizens and the destruction of common property. Woe to those who forget that a true national society includes social justice, and demands a fair and proportionate participation by all in the goods of the country; otherwise, you would see that the nation would end up as a sentimental illusion, a vain pretext, a palliative for particular classes to avoid the sacrifices necessary to achieve public equilibrium and tranquility. And you would then see how, once the nobility bestowed by God on the concept of national society is lost, internal competitions and struggles would become a terrifying threat to everyone.

[*Latin ed. p. 175*]

By the authority of the Most Holy Pope Pius XII, a harmonious and beneficial evolution, not revolution, leads to salvation and justice. Violence has never accomplished anything other than destruction, never elevation; it ignites passions, not calming them; it accumulates hatreds and ruins, not uniting those who contend; and it plunges men and parties into the harsh necessity of slowly rebuilding, after painful trials, upon the ruins of discord. Only a progressive and prudent evolution, courageous and in accordance with nature, illuminated and guided by the holy Christian norms of justice and equity, can lead to the fulfillment of the honest desires and needs of the worker. Therefore, do not destroy, but build and consolidate; do not abolish private property, the foundation of the stability of the family, but promote its spread as a fruit of the conscientious labor of every worker, man or woman, so that there may be a gradual decrease in those restless and audacious masses of people, who, sometimes out of deep despair, and at other times out of blind instincts, are led astray by every wind of false

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doctrines, or by the subtle artifices of agitators devoid of all morality. — Do not squander private capital, but promote its prudent management, as a means and support for obtaining and expanding the true material well-being of the entire people. — Do not suppress nor give exclusive preferences to industry, but seek its harmonious coordination with craftsmanship and agriculture, which brings forth the diverse and necessary production of the national soil. — In the use of technical progress, do not aim solely at the greatest possible profit, but also use the fruits thereof to improve the personal conditions of the worker, to make his labor less arduous and harsh, and to strengthen the bonds of his family, in the place where he lives, in the work by which he sustains himself. — Do not aim to make the lives of individuals entirely dependent on the arbitrary power of the State, but rather seek that the State, whose duty it is to promote the common good, through social institutions, such as insurance and social welfare societies, supplement, assist, and fulfill what benefits the worker associations, and especially the fathers and mothers of families, who secure their own livelihood and that of their children through their labor.

Faith in Christ and fidelity to the Church: deep roots of true brotherhood.

You may say that this is a beautiful vision of reality; but how can it be put into practice and brought to life among the people? It is necessary,

[*Latin ed. p. 176*]

176 Acta Apostolicae Sedis - Commentarium Officiale. Above all, great integrity of will and perfect loyalty of purpose and action are necessary in the conduct and governance of public life, both on the part of citizens and on the part of authorities. It is necessary that a spirit of true concord and brotherhood animate all: superiors and inferiors, directors and workers, great and small, in a word, all orders of the people. This your gathering around Us, beloved sons and daughters, which is enhanced by the fact that you have come here from your various fields of activity, representing all groups in the house of the common Father, is for Us proof and evidence that you know, feel, and understand where the divinely genuine sense of social unity, "brothers, bound by a covenant," "all made in His image, all children of one redemption," has its deep roots: namely, in the holy common religion, in the same profession of faith towards the Redeemer of all, Jesus Christ, in the equal fidelity to His holy Church and to His Vicar. And We raise to God Our fervent prayer that the entire vast, immense people of workers and laborers may share in your faith; so that the Lord may grant that, even through differences of opinion and of means, the path may be opened, in justice and charity, towards that progress, beneficial and peaceful, which We so ardently desire, that will make Italia prosperous and strong through an unwavering and Christian unity.

Monstrous Calumny. But We do not ignore – and you yourselves have been able to experience – how, in these grave and difficult times for family

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and civil life, human passions take the opportunity to raise their heads and to arouse suspicions and distortions of words and facts. Thus, a propaganda of anti-religious spirit is spreading among the people, especially among the working class, that the Pope desired the war, that the Pope maintains the war, and that the Pope provides the money to continue it, that the Pope does nothing for peace. Never perhaps has a more monstrous and absurd calumny been launched! Who does not know, who does not see, who cannot ascertain that no one more than We has persistently opposed, in every way permitted to Us, the outbreak and then the continuation and spread of the war; that no one more than We has continuously invoked and urged: peace, peace, peace!; that no one more than We has sought to mitigate its horrors? The sums of money, which the charity of the faithful places at Our disposal, are not intended, nor do they go, to fuel the war, but to dry the tears of widows and orphans, to console families in...

[*Latin ed. p. 177*]

By the authority of the Most Holy Pope Pius XII, 177, a grievous anxiety for those dear to us who are far away or dispersed, to offer solace to the suffering, the poor, and the needy. Our heart and Our words bear witness to all of this, and they do not contradict each other, for We do not deny with Our actions what We say. We are aware of the falsehood of what the enemies of God are insidiously spreading to disturb the faithful and the people, and to draw arguments against the faith and against religion from the pains of life that they endure, whereas religion is the only comfort and the only hope that sustains man on earth. No; Our discourses and Our messages cannot be erased or overturned in their intent and their substance. All have been able to hear them as words of truth and of peace, as the impulses of Our soul for the tranquility of the world and to enlighten the powerful. They are irrefutable witnesses of the desires that spring forth from Our heart, because in this earth, given to man as a dwelling for a passage to a better and imperishable life, the ordered concord of all humankind should prevail. The Church fears neither the light of truth, nor in the past, nor in the present, nor in the future. When the circumstances of the times and human passions permit or require the publication of documents, not yet made public, concerning the constant peacemaking action of the Holy See, which does not shy away from rejections and resistances during this immense war, the folly of such accusations will become more than evident, accusations that proceed, more than from ignorance, from that irreligion and that contempt for the Church, which afflicts only a few human hearts, hearts that are too inclined and ready to pervert the upright and benevolent intentions with which the Bride of Christ is animated, intentions that are not to favor the people, to calm and mitigate the difficulties of life, but to support spirits in the midst of the grave conditions of the present time. Tell the defamers of the Church that the truth will shine, as it shines today in

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your hearts, in all those who render reasonable obedience to what they understand to be good, and who do not believe in lies and calumnies. From the open reality of facts and of Our work, those will be confused who, with their deceitful words, seek to lay the responsibility for all the blood of earthly battles and the ruins of cities, the aerial conflicts and the depths of the seas, upon the Papacy. The comfort of prayer. Raise up, O Christian workers and workwomen, your faith with the thought of your mind and with the sentiment of your heart, strengthening and renewing yourselves.

[*Latin ed. p. 178*]

Acta Apostolicae Sedis - Commentarium Officiale 178. Quotidie, in gaudio orationis, accipite consolamentum, ut initium, sanctificationem et benedictionem ad laborem vestrum apportet; cogitationes et sentimenta quae animas vestras illuminent et inflamment, praesertim in diebus dominicis et festis, et quae vos comitantur et ducant ad assistendum sacrae Missae. Super altare, immaculatum Calvary, Redemptor noster, qui in vita sua terrena laboravit sicut vos, et qui usque ad mortem Patri suo obedivit, perpetuo sacrificium sui pro mundo renovat, et se largitur gratiarum et panis vitae animis quae eum amant et quae, in tribulationibus suis, ad eum recurrunt ut recreentur. Coram altare, in ecclesia, omnis laborans Christianus renovet voluntatem suam ad operandum, observantibus legi divina laboris, qualecumque sit, mentis vel manuum, ad procurandam per labores et sacrificia sua panem pro caris suis, ad tendendum ad finem moralem vitae huius saeculi et ad beatitudinem aeternam, conformando intentiones suas cum intentionibus Salvatoris, et harmonizando operum suorum ut hymnum laudes Deo. Observatio legis Dei in vita officinarum. In omni re et in omni tempore, carissimi, protegite et custodite dignitatem vestram personalem. Materia quae vos tractatis, a Deo creata ab initio mundi, et per laborem saeculorum a Deo in visceribus et superficie terrae mutata, per cataclysmos, fermentationes, eruptiones et transformationes, ut praepararet optimum locum homini et operi suo, sit vobis perpetua memoria manus creatoris Dei, et elevet animam vestram ad ipsum, Legislatorem supremum, cuius leges observari debent etiam in vita officinarum. Fortasse ad vos accedunt et cum vobis laborant pueri et puellae. Meminisse debetis quod pueris et innocentiis debetur magna reverentia, et Christus de eo qui eos scandalizat dixit quod melius esset ei si molendinum ad collum ejus appenderetur et in profundum maris ejus iactus esset. O patres et matres, quae sollicitudines sequuntur vestros filios et filias ad officinas, quae timores! Vos, operarii, suscipite onera eorum in custodia et vigilantia innocentiae et puritatis illius aetatis tenerae, quando professio et necessitates familiae eas cogunt ab oculis amorosis parentum se abstrahere. A senioribus et exemplo eorum, ab energia et decisione directionis officinae in exigendo honestam disciplinam, pendet conservatio iuventutis in officinis, spiritualiter et cor-

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poraliter. * Cf. MATT. 18, 6.

[*Latin ed. p. 179*]

By the action of the Most Holy Pope XII, may health prevail, or, if it should be corrupted by immorality, by the lust for pleasures, and by extravagance, may it endanger even future generations. Let no word, no jest, no tale issue from your lips, which might offend the ears of the young people who listen to you. May the working youth, in the Clergy, in religious congregations of women, and among the members of the Catholic Action, find individuals who, in harmony with the diligent, dedicate themselves with all their physical and moral energy for their benefit, even in the daily life of the factory. However, let mutual affection and respect, a good example, a word that is both admonishing and encouraging, and even modest help, never cease among the workers themselves.

Finally, let My words return to that place from which they originated, and let them point out to you once again the divine model of the Christian worker, Christ, the carpenter in the workshop of Nazareth, who, Son of God and restorer of the grace lost by Adam, pours upon you that strength, that patience, that virtue, which makes you great in His sight, the most excellent image of the worker that you can admire and adore. In your workshops, in your factories, in the sunlight of the fields, in the shadow of the mines, among the heat of the furnaces, among the cold of the ice houses, wherever you are called by the words of those who direct you, by your craft, by the needs of your brothers, of the homeland, of peace, may the blessings of Him descend upon you, that He may be your help, your salvation, your comfort, and that He may transform the hard work in which you spend and sacrifice your lives here on earth into merit for a happiness in the world to come. Do not doubt: Christ is always with you! Think of seeing Him in the places of your work, moving among you, observing your labors, listening to your conversations, consoling your hearts, smoothing out your disagreements; and you will see the workshop transformed into the sanctuary of Nazareth, and among you will reign that trust, that order, that concord, which is a reflection of the blessing of Heaven, which spreads here below and sustains the justice and good will of men steadfast in faith, hope, and love of God.

Therefore, while we invoke the divine protection upon you, beloved workers and workwomen, upon your families, upon those who direct and guide you in your work, and upon your very workshops, that the Lord may protect them from all danger and harm, we impart to you, with all our heart, a pledge of the most excellent graces, Our paternal Apostolic Blessing.

[*Latin ed. p. 180*]

Acts of the Apostolic See – Official Commentary 180. ACTS OF THE HOLY CONGREGATIONS. SACRED CONSISTORY. PROVISIONS

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REGARDING CHURCHES. The Most Holy Pope Pius, by the divine Providence of God, Pope XI, having, through successive decrees of the Sacred Consistory, determined to provide each of the following churches with a new pastor, namely:

On January 9, 191$. – He appointed the Reverend Father Theophilus Matulionis, formerly the titular Bishop of Matrega, as the Prefect of the Cathedral Church of Kaisedore.

On April 22. – He appointed the Reverend Father Francis Pascucci, formerly the titular Archbishop of Nicaea, as the titular Archbishop of Nicaea.

On May 8. – He appointed the Reverend Father Hector Castelli, formerly the titular Bishop of Messene, as the titular Bishop of Famagusta, and designated him as an Auxiliary to the Most Reverend Alafridi Hildefons, Cardinal Schuster, Archbishop of Milan.

On May 12. – He appointed the Reverend Father Anthony Lanza, his intimate confidant, and Professor of Moral Theology at the Pontifical Lateran Athenaeum, to the Metropolitan Church of Reggio and the Cathedral Church of Bova, united in the person of one individual.

On May. – He appointed the Reverend Father Francis Giberti, a canon of the Metropolitan Chapter of Modena, and Rector of the Seminary there, to the Cathedral Church of Fidenza.

On May. – He appointed the Reverend Father Joseph Dell'Omo, a parish priest of the town of Settimo Torinese in the archdiocese of Turin, to the Cathedral Church of Acqui.

On May 28. – He appointed the Reverend Father Joseph Turcios, of the Society of Saint Francis de Sales, as the titular Bishop of Carrhena, and designated him as an Auxiliary to the Most Reverend Angel Navarro, Bishop of San Rosa de Copan.

On June 1. – He appointed the Reverend Father Natale Gabriele Moriondo, formerly the Bishop of Caserta, as the titular Archbishop of Sergiopolis.

On June 5. – He appointed the Reverend Father Alafridi Gifuentes, formerly the Bishop of Antofagasta, to the Metropolitan Church of La Serena.

On June. – He appointed the Reverend Father John Roderick MacDonald, Chancellor of the diocese of Antigonish, to the Cathedral Church of Peterborough.

[*Latin ed. p. 181*]

The Sacred Consistorial Congregation, 181: To the Cathedral Church of Ogdensburg, the Reverend Bryan J. McEntegart, from the Archdiocese of New York. June 8th. — To the Cathedral Church of Vicenza, the Reverend Father Charles Zinato, Urban, Patriarchal Curia Chancellor of Venice. June 10th. — To the Cathedral Church of Lérida, the Most Reverend John Villar and Sanz, formerly Bishop of Jaca. — To the Cathedral Church of Ceuta,

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united with the Church of Septensis, the Most Reverend Thomas Gutiérrez Diaz, formerly Bishop of Osma. — To the Cathedral Church of Vitoria, the Most Reverend Carmel Ballester Nieto, formerly Bishop of León. — To the Cathedral Church of Palencia, the Most Reverend Francis Xavier Lauzurica Torralba, formerly the titular Bishop of Siniandenum. — To the Cathedral Church of Astorga, the Reverend Jesus Mérida Perez, General Vicar of the Archdiocese of Granada and Abbot of the Collegiate Church of the Holy Mountain. — To the Cathedral Church of Almeria, the Reverend Henry Delgado Gómez, General Vicar of the Diocese of Badajoz and Dean of the Cathedral Chapter. — To the Cathedral Church of Guadix, the Reverend Raphael Alvarez Lara, Archpriest of the town of Linares in the Diocese of Jaén. — To the Cathedral Church of Cuenca, the Reverend Innocent Rodríguez Diez, parish priest of the Church of Saint Marcellus in the city of León. June 12th. — To the Metropolitan Church of the Holy Faith in America, the Most Reverend Edwin V. Byrne, formerly Bishop of Saint John, Puerto Rico. — To the Cathedral Church of Santos, the Most Reverend Idilio Sóares, formerly Bishop of Petrolina. June 3rd. — To the Metropolitan Church of Bourges, the Most Reverend Joseph Lefebvre, formerly Bishop of Troyes. June 19th. — To the titular episcopal Church of Palmyra, the Reverend Dominic Fiori, General Vicar of the dioceses of Sabina and Mandelensis, appointed as Auxiliary by the Most Reverend Henry, Cardinal of Seville, Bishop of the same dioceses of Sabina and Mandelensis. June 22nd. — To the titular episcopal Church of Castoria, the Reverend Stanislaus Courbe, General Vicar of the Archdiocese of Paris, appointed as Auxiliary by the Most Reverend Emmanuel Celestine, Cardinal Suhard, Archbishop of Paris. — To the titular episcopal Church of Lebessena, the Reverend Paul Aloysius Touzé, General Vicar of the Archdiocese of Paris, appointed by

[*Latin ed. p. 182*]

182 Acta Apostolicae Sedis - Official Commentary. Auxiliary Bishop: The Most Reverend Father Emmanuel Coelestini Suhard, Archbishop of Paris. — Titular Bishop of the Church of Isbita: The Reverend Maur tium Rousseau, General Vicar of the diocese of Blois, whom the Most Reverend George Audollent, Bishop of Blois, has appointed as Auxiliary Bishop. SACRED CONGREGATION FOR CHURCH AFFAIRS. DISTRIBUTION OF FUNDS. February 11th, 19__. MATTER PRESENTED. — Two canons of the cathedral church of T., having been legitimately granted the privilege of jubilation by the Sacred Congregation for Church Affairs, and holding certain canonical offices to which distributions among the present are attached, were absent. Regarding the manner in which to proceed in this matter, the Chapter, following the prescription of canon 422 § 2 of the Code of Canon Law, received a response from the Chapter: that the distributions among the present do not pertain to them, considering the diocesan synod

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held in 1877, the chapter statutes, and custom; indeed, they are not even entitled to the allowances arising from the daily distributions. Truly, the diocesan synod, in title XXVI § 8, after stating that "by the disposition of the law, those who... after serving in the choir for forty years, have obtained the privilege of jubilation from the Apostolic See, etc.," receive daily distributions, in § 12 of the same title adds: "Nevertheless, they cannot enjoy those benefits which, by foundation, received custom, or statute, require the physical presence of the person, and are therefore granted only to those who are actually present." Furthermore, the chapter statutes of 1924, which do not indicate anything unusual, in article 2 repeat the words previously mentioned by the diocesan synod, and the reasons are explained in canons 420 and 421 of the Code of Canon Law, "by which canons and beneficed persons, although absent from the choir and their offices, are considered present, and therefore receive the distributions equally." The Chapter explains its reasoning in the following terms: "This law and custom regarding the requirement of physical presence in certain circumstances..."

[*Latin ed. p. 183*]

The Sacred Congregation, having considered the functions, has determined that in this archdiocese, the following are subject to these regulations, even though they are dispensed from attending the choir: 1° the canons who are sent by the Ordinary to visit the *Limina*, the jubilarians, after 40 years of service, provided with a special indult, the theologian on days of teaching, etc., the penitentiary when hearing confessions, the canon who is a parish priest, etc.

Finally, it is important to note that, in the aforementioned chapter, sixty years ago, there was no canon who had obtained the indult of jubilation from the Apostolic See. Since the capitulars could not resolve the matter among themselves, the Archbishop proposed that this very question be resolved by this Sacred Congregation.

OBSERVATIONS. — The prescription of canon 422 § 2 of the Code of Canon Law does not seem to have been correctly understood by the chapter, especially because it did not properly consider the distinction, according to the Code, between daily distributions and distributions among the present. As a result, the chapter denied the jubilarians the benefits of daily distributions, and also misled them regarding benefits from distributions among the present, contrary to the prescription of canon 395, by virtue of which "daily distributions yield to those who are diligent." It is clear that the jubilarians, although not present in the choir, are undoubtedly entitled to these benefits by virtue of the law.

This was confirmed by this Sacred Congregation in the case of Maiorica, on January 15, 1921, in which, in response to the question: "Do those who are absent from the choir by virtue of an apostolic indult, which grants

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them distributions, have the right to benefits among the present, even though they are not present?", it responded: "Affirmatively, provided that it is not a question of benefits derived solely from distributions among the present." This decision, which concerned the infirm who were granted an apostolic indult, seems to apply even more strongly to the jubilarians, who enjoy a greater favor of the law.

Regarding the matter more directly, the chapter contends that the physical presence of the canons is required in several capitular functions, even though they are dispensed from attending the choir, including indiscriminately: the canons who attend in place of the Bishop to visit the Apostolic Sees, the canons who are engaged in pious exercises, the jubilarians, the canon theologian, and the penitentiary, while they are performing their duties, and others. And it adds: "All of these, while dispensed from the choir, if they are occupied in their own duties, and yet participate in the choral distributions, are nevertheless not dispensed from participating in other specific functions, for which, in this diocese, by virtue of the synod, the statutes, and the unforgettable custom, physical presence is required."

[*Latin ed. p. 184*]

Acts of the Apostolic See - Official Commentary 184. Several points deserve attention. Firstly, the canons who are excluded from distributions among the present members are all treated indiscriminately, regarding the reception of these distributions, with the jubilant canons, who enjoy a special privilege, as they, according to the cited canon 422 § 2, even if absent from the choir, have the right to receive distributions among the present members, except for those for whom the express will of the founders or donors presents an obstacle, etc. Indeed, the aforementioned list, drawn up by the diocesan synod on September 4, 1877, was almost literally copied from the chapter, without noticing that the synod, in the cited passage, does not speak of distributions among the present members, but of daily distributions, as is also evident from the same title XXVII, which is entitled: "Concerning Daily Distributions." Furthermore, the chapter made its intention clearer in other deductions regarding this matter: "In our diocesan synod held in September 1877, in title 27 § 8, the jubilant canons are considered for the purposes of calculation as the infirm, as are the canons who assist the Archbishop, etc. These provisions of our synod were confirmed by the new statute approved on December 25, 1924." However, these prescriptions are contrary to the common law established in the Code, in the repeatedly cited canon, and indeed, have no weight, considering also the omission of the distinction, with which the argument of the chapter struggles, between daily distributions and those among the present members. Considering these points, it is clearly evident that the statutes of the cathedral chapter of T., insofar as they concern this matter, cannot be considered as a source of law, by virtue of which jubilant canons are deprived of dis-

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tributions among the present members, except for those about whom the canon 422 § 2 speaks.

RESOLUTION. – Regarding the doubt presented at the plenary sessions on February 14, 1942: "Do jubilant canons have the right to distributions among the present members in this case?" the Fathers of this Sacred Congregation answered: "Affirmatively, unless the express will of the founders or the statutes of the chapter of T. present an obstacle, in accordance with the proper provisions of the Code of Canon Law regarding this matter." This resolution was approved and confirmed by His Holiness Pope Pius XII in an audience on February 22, 1942, as reported by the undersigned Secretary. I. Bruno, Secretary.

[*Latin ed. p. 185*]

The Sacred Congregation for the Propagation of the Faith, 185. THE SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH, by the following decrees of the Holy Council for the Propagation of the Christian Name, Our Lord, Pope Pius XII, by divine Providence, has deigned to provide for the following churches, namely: On January 1st, 1918, to the titular episcopal church of Aezanita, he appointed the Reverend Father John Gay, a member of the Congregation of the Holy Spirit, whom he established as Coadjutor with the right of succession to His Excellency, Peter Ludovic Genoud, Bishop of Guadalupe. On February 9th, to the titular episcopal church of Boseta, he appointed the Reverend Father Francis Van den Bergh, a priest of the Congregation of the Immaculate Heart of Mary, whom he established as Coadjutor with the right of succession to His Excellency, Giles de Boeck, Apostolic Vicar of Lisala. On May 11th, to the titular episcopal church of Caloëna, he appointed the Reverend Father Aloysius Niedhammer (in religion, Matthew of New York), O.M. Cap., whom he established as Apostolic Vicar of Bluefields.

II. NOMINATIONS. By decrees, as follows, the Sacred Congregation for the Propagation of the Faith, at its discretion, has dispensed: On January 19th, 1918, Reverend Father Joseph Kao, of the secular clergy, Apostolic Prefect of Bungtung. On May 11th, Reverend Father John McCarthy, a member of the Society for Missions to the Africans, Apostolic Prefect of Raduna.

III. APPROVAL OF CONSTITUTIONS. By decree of the Sacred Congregation for the Propagation of the Faith, on May 19th, 1943, the Constitutions of the Sisters Missionaries of the Holy Spirit were definitively approved.

[*Latin ed. p. 186*]

186 Acta Apostolicae Sedis — Official Commentary of the DIARY OF THE ROMAN CURIA. On Saturday, June 26, 1943, the Holy Father received in a solemn Audience His Excellency, Mr. Professor HAEKI HOLMA, Extraordinary Envoy and Minister Plenipotentiary of the Republic of Finnland, for the presentation of his Credentials.

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SACRED CONGREGATION OF RITES. On Tuesday, May 4, 1943, in the Vatican Apostolic Palace, in the august presence of the Holy Father, the general Congregation of the Sacred Congregation of Rites was held, in which the Most Eminent and Reverend Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors gave their votes concerning:

1) The miracles attributed to the Blessed Francesca Saverio Cabrini, Virgin, foundress of the Missionaries of the Sacred Heart of Jesus.

2) The cause for the beatification of the Venerable Servant of God, Mary Teresa of Jesus (Alessia Ledere), foundress of the Regular Canonesses of Saint Augustine, of the Congregation of Our Lady.

On Tuesday, May 18, 1943, in the Palace of Congregations at Saint Callisto, in the presence of His Eminence, the Reverend Mr. Cardinal Gennaro Granito Pignatelli di Belmonte, Bishop of Ostia and Albano, Promoter of the cause of beatification and canonization of the Venerable Servant of God, Mary Teresa of Soubiran, foundress of the Congregation of Mary Help of Christians, the preparatory Sacred Congregation of Rites was held, in which the Reverend Prelates Officials and the Reverend Theological Consultors discussed two miracles which are asserted to have been wrought through the intercession of the aforementioned Venerable Servant of God, and which are proposed for her beatification.

On Tuesday, May 25, 1943, in the Vatican Apostolic Palace, the preparatory Sacred Congregation of Rites was held, in which the Most Eminent and Reverend Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors discussed the heroic virtues of the Servant of God, Placido Riccardi, a priest and monk of the Order of Saint Benedict.

On Tuesday, June 8, 1943, in the Vatican Apostolic Palace, in the august presence of the Holy Father, the general Congregation of the Sacred Congregation was held.

[*Latin ed. p. 187*]

From the Roman Curia Diary, item 187: A session of the Rites, in which the Most Eminent and Reverend Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors gave their vote concerning the "heroism" of the virtues of the Venerable Servant of God, John Nepomucene de Tschiderer, Prince-Bishop of Trent. On Tuesday, June 22, 1913, in the Palace of Congregations at St. Callisto, the preparatory congregation of the Holy Congregation of Rites was held, in the presence of His Eminence, the Reverend Lord Cardinal Gennaro Granito Pignatelli di Belmonte, Bishop of Ostia and Albano, promoter of the cause of the Servant of God, Mary of the Passion, of the Institute of the Crucifix Adorers of the Most Holy Sacrament, in which the Reverend Prelates Officials and the Reverend Theological Consultors discussed the heroism of the virtues of the aforementioned Servant of God.

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SECRETARY OF STATE, APPOINTMENTS: By Apostolic Briefs, the Holy Father Pius XII, happily reigning, deigned to appoint:

May 27, 1943. The Most Reverend Monsignor Benedetto Renzoni, Assessor of the Sacred Consistorial Congregation.

Assistant to the Papal Throne: May 25, 1943. His Excellency, the Reverend Monsignor Ettore Baranzini, Archbishop of Syracuse.

Apostolic Protonotaries *ad instar participantium*:

March 30, May 17, May 31, 1943.

Monsignor Leone Laffitte, of the diocese of Munich.

Monsignor Stefano Hesek, of the diocese of Cassovia.

Monsignor Domenico Raimondi, of the diocese of Acqui.

Domestic Prelates of His Holiness:

February 1942.

Monsignor Giuseppe Maier, of the diocese of Gurk.

Monsignor Francesco Zach, of the same diocese.

June 16, 1943.

Monsignor Valentino Schneickert, of the diocese of Spires.

Monsignor Carlo Hofen, of the same diocese.

Monsignor Gustavo Weckmann, of the same diocese.

July 14, 1943.

Monsignor Gregorio Krüger, of the "Nullius" Prelature of Schneidemühl.

June 22, 1913.

Monsignor Giorgio Werthmann, of the archdiocese of Bergen.

[*Latin ed. p. 188*]

Acta Apostolicae Sedis – Official Commentary, 188, September 21, 1942. Monsignor Nicola Moll, of the diocese of Spira. October 17. Monsignor Francesco Jénáki, of the diocese of Alba Julia. March 27, 1943. Monsignor Giovanni Oopponi, of the diocese of Tuscania. Monsignor Rodolfo Formanek, of the diocese of Nitra. April 10. Andrea Marsina, of the same diocese. Monsignor Tommaso O'Regan, of the archdiocese of Los Angeles. May 11. Monsignor Martino McNicholas, of the same archdiocese. Monsignor Giovanni Mignone, of the diocese of S. Angelo dei Lombardi. Monsignor Enrico Dante (Rome). Monsignor Giuseppe Rinaldi (Rome). Monsignor Giovanni O'Brien, of the diocese of Wichita. Monsignor Giuseppe A. Klug, of the same diocese. Monsignor Giovanni F. Kraemer, of the same diocese. Monsignor Guglielmo Schaefers, of the same diocese.

On May 27 and June 7, 1943, His Holiness Pope Pius XII, happily reigning, deigned to appoint:

The Most Reverend Monsignor Enrico Dante, Under-Secretary of the

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Sacred Congregation of Ceremonies.

The Most Reverend Monsignor Giuseppe Ferretto, Substitute of the Sacred Congregation of Consistories.

Secret Chamberlains, extraordinary:

August 3, 1941. Monsignor Giovanni Jedin, of the archdiocese of Breslau.

Monsignor Emiliano Werber, of the diocese of Fulda.

October 3. Monsignor Federico Hilbig, of the diocese of Berlin.

November 30. Monsignor Enrico Gramer, of the diocese of Treves.

December 12. Monsignor Mattia Heibges, of the same diocese.

Monsignor Villibrordo Schlegas, of the same diocese.

January 22, 1912. Monsignor Francesco Draxler, of the diocese of Sant'Ippolito.

Monsignor Giovanni Pretzenberger, of the same diocese.

February 26. Monsignor Carlo Frank, of the same diocese.

Monsignor Mattia Benz, of the diocese of Treves.

March 21. Monsignor Francesco Hrubý, of the diocese of Hradec Kralové.

June. Monsignor Rodolfo Struckmann, of the archdiocese of Paderborn.

October 13. Monsignor Luca Filie, of the diocese of Scopia.

December 3. Monsignor Simone Gjokaj, of the same diocese.

Monsignor Angelo Galli, of the diocese of Crema.

[*Latin ed. p. 189*]

Diarium Romanae Curiae, February 25, 1943. The Most Reverend Monsignor Tommaso Patrini, of the same diocese.

The Most Reverend Monsignor Riccardo McLaughlin, of the diocese of Paterson.

The Most Reverend Monsignor Nicostrato Mazzardi, of the diocese of Brzesc.

February 26. The Most Reverend Monsignor Giuseppe P. McGeough, of the archdiocese of New York.

February 28. The Most Reverend Monsignor Gualtiero Carroll, of the diocese of Pittsburg.

The Most Reverend Monsignor Emanuele Fernandez Conde, of the diocese of Bajoyoz.

March 21. The Most Reverend Monsignor Alfonso Basili, of the diocese of Iesi.

The Most Reverend Monsignor Geremia Magni, of the diocese of Pistoia.

The Most Reverend Monsignor Antonio Schwartz, of the diocese of Giavarino.

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The Most Reverend Monsignor Michele Winkler, of the same diocese.

The Most Reverend Monsignor Francesco Faragò, of the diocese of Alba Julia.

February 26. The Most Reverend Monsignor Giuseppe Beckers, of the diocese of Aix-la-Chapelle.

February 29. The Most Reverend Monsignor Ludovico Gogl, of the diocese of Gran Varadino.

May 1. The Most Reverend Monsignor Vincenzo Di Gianlorenzo, of the suburbicarian diocese of Sabina and Poggio Mirteto.

May 6. The Most Reverend Monsignor Adriano Ven Der Melijden, of the diocese of Boisle-Duc.

May 14. The Most Reverend Monsignor Vittorio Nunziati, of the diocese of Pistoia.

May 20. The Most Reverend Monsignor Vittorio Fogari, of the diocese of Brzesc.

The Most Reverend Monsignor Roberto Degasperi, of the diocese of Belleville.

The Most Reverend Monsignor Tommaso Michele Kealy, of the same diocese.

The Most Reverend Monsignor Giovanni Quack, of the same diocese.

The Most Reverend Monsignor Patrizio Gavan, of the archdiocese of San Luigi.

The Most Reverend Monsignor Enrico Ferdinando Schuermann, of the same archdiocese.

The Most Reverend Monsignor Antonio Teodoro Strauss, of the same archdiocese.

The Most Reverend Monsignor Alfredo Geraldo Thomson, of the same archdiocese.

The Most Reverend Monsignor Leone Klasinski, of the diocese of Wichita.

The Most Reverend Monsignor Leone McNeill, of the same diocese.

June 2. The Most Reverend Monsignor Enrico A. Hoerstman, of the diocese of Fort Wayne.

The Most Reverend Monsignor Giovanni Sabo, of the same diocese.

Secret Chamberlains, extraordinary, of sword and cape:

March 7, 1939. Mr. Giacomo Tommaso Strachey Barnes, of the archdiocese of Delhi and Simia.

April 28, 1943. Mr. Barone Luigi Parrilli, of the diocese of Novara.

[*Latin ed. p. 190*]

Acta Apostolicae Sedis – Official Commentary 190 1, May 20, 1943. Mr.

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Giuseppe Desloge, of the archdiocese of Saint Louis, June 2 (S. U. A.). Mr. Carlo A. Breitung, of the diocese of Oklahoma. Honorary Chamberlains in paonazzo (purple) attire, of the rank of 8: February 11, 1943. Monsignor Pasquale Grieco, of the diocese of Campagna. February 22. Monsignor Giovanni de Medicis, of the diocese of Marsi. March 29. Monsignor Vincenzo Bruhori, of the diocese of Imola. Monsignor Luigi Emiliani, of the same diocese. April 15. Monsignor Giuseppe Pace, of the diocese of Anagni. Honorary Chamberlain *extra Urbem* of the rank of 8: February 25, 1943. Monsignor Giovanni Ziletti, of the diocese of Brzesc. Honorary Chamberlain with sword and mantle of the rank of 8: June 1, 1943. Mr. Pietro De Sanctis (Rome). Honorary Chamberlains with sword and mantle, *supernumerarii* of the rank of 8: March 3, 1943. Mr. Giuseppe Scacchi, of the diocese of Como. Mr. Ferruccio Carli (Rome). HONORS: By Apostolic Briefs, the Most Holy Father, Pope Pius XII, happily reigning, has deigned benignly to bestow: The Grand Cross of the Order of Saint Gregory the Great: April 10, 1943. Upon His Excellency, Mr. Doctor Raffaele Calderón Guardia, President of the Republic of Costa Rica. The Plaque of the Order of Saint Gregory the Great, civil class: April 6, 1943. Upon Mr. Commissioner, Advocate Lorenzo Valeri (Rome). The Commanderate of the Order of Saint Gregory the Great, civil class: April 13, 1943. Upon Mr. Engineer Eugenio Sebastiani (Rome). April 28. Upon Mr. Professor Armando Vené, of the archdiocese of Bologna. May 11. Upon Mr. Doctor Luigi Tripiciano (Italy). May 19. Upon Mr. Vittorio Longa, of the archdiocese of Milan. The Knighthood of the Order of Saint Gregory the Great, civil class: April 18, 1943. Upon Mr. Anselm Vigano, of the archdiocese of Palermo. Upon Mr. Professor Luigi Gedda (Rome). May 19. Upon Mr. Accountant Orlando Rem, of the diocese of Montefeltro.

[*Latin ed. p. 191*]

Diarium Romanae Curiae 191: The Grand Cross of the Order of St. Sylvester Pope: April 10, 17 » 1943. To the Reverend Mr. Albert Echandi Montero, Minister of Foreign Affairs of the Republic of Costa Rica. To His Excellency Mr. Giorgio Achates Grigsenberg, Minister of Finnland to the Holy See. The Commander's Cross with Plaque of the Order of St. Sylvester Pope: May 22, 1943. To Mr. Raffaele Pacifico (Rome). The Commander's Cross of the Order of St. Sylvester Pope: November 20, 1942. To Mr. Carlo Lomellini De Lucchi, of the diocese of Cuzco. February 23, 1943. To Mr. Eugenio Vittorio Canevello, of the archdiocese of Genoa. April 8th: To Mr. Pietro Anfossi, of the archdiocese of Milan. To Mr. Professor Pietro Flajani, of the diocese of Osimo. To Mr. Carlo Battisti, of the archdiocese of Trento. To Mr. Engineer Giovanni Battista Vicentini (Rome). February 28th: To Mr. Alessandro Serra-Zanetti, of the archdiocese of Bologna. To Mr. Mario Bagno, of the diocese of Biel. To Mr. Pio Taborelli, of the archdiocese of Milan. May 19th: To Mr. Attorney Rinaldo Pietrogrande,

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of the diocese of Padua. To Mr. Attorney Cesare Crescente, of the same diocese. To Mr. Attorney Andrea De Besi, of the same diocese. To Mr. Filippo Pascucci, of the diocese of Tivoli. March 31st: The Knighthood of the Order of St. Sylvester Pope: 1943. April 12th: To Mr. Gaetano Bonfanti, of the archdiocese of Milan. To Mr. Augusto De Angelis (Rome). To Mr. Luigi Moschioni, of the archdiocese of Udine. To Mr. Accountant Gaetano Veneroni, of the archdiocese of Milan. To Mr. Nicola Focacci, of the same archdiocese. To Mr. Rosario Messina (Rome). To Mr. Accountant Giovanni Piredda (Rome). May 19th: To Mr. Doctor Francesco Papa, of the archdiocese of Bari. To Mr. Umberto Sacripanti (Rome). To Mr. Umberto Della Valle (Rome). April 13th: To Mr. Vincenzo Genesi (Rome). To Mr. Carlo Maggiani, of the diocese of Casale. To Mr. Cattaneo Fongoli, of the diocese of Foligno.

[*Latin ed. p. 192*]

Acts of the Apostolic See - Commentary 192, Official, April 28, 1943. To the Reverend Mr. Carlo Osti, of the Archdiocesan Clergy of Bologna. May 19th. To the Reverend Mr. Gerardo Camposampiero, of the Diocese of Padua. To the Reverend Mr. Antonio Guariento, of the same Diocese. May 25th. To the Reverend Mr. Roberto Boltri, of the Diocese of Casale Monferrato.

NECROLOGY: January 26, 1943. Most Reverend Antonio Zimniak, titular Bishop of Dionisiana. April. Most Reverend Alberto Qdorico Timmer, titular Archbishop of Drizipara. Most Reverend Bartolomeo Cattaneo, titular Archbishop of Palmira. May 14th. Most Reverend Luigi Olivares, Bishop of Nepi and Sutri. May 20th. Most Reverend Ludovico Sebastian, Bishop of Spira. May 22nd. Most Reverend Giuseppe Bach, titular Bishop of Eriza. May 28th. Most Reverend Emanuele Anatolio Chaptal, titular Bishop of Insinda. May 29th. Most Reverend Giorgio Prudente M. Bruley des Varannes, titular Archbishop of Claudiopoli of Onoriade. Most Reverend Sisto (Sosa), Bishop of Cumanã. May 31st. Most Reverend Alessandro Stojka, Bishop of Munkács dei Ruteni. June 16th. Most Reverend Tommaso Mulvany, Bishop of Meath.

[*Latin ed. p. 193*]

Ann. and Vol. XXXY, 20 July 1943 (Ser. H, v. X) - No. 7 ACTA APOSOLICAE SEDIS, OFFICIAL COMMENTARY, ACTS OF POPE PIUS XII, LETTER ENCYCLICAL TO VENERABLE BROTHERS, PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS, AND OTHER ORDINARY LOCALS HAVING COMMUNION WITH THE APOSTOLIC SEE: CONCERNING THE MYSTICAL BODY OF JESUS CHRIST AND OUR UNION WITH CHRIST THEREIN. PIUS PP. XII, TO THE VENERABLE BROTHERS, GREETINGS AND APOSTOLIC BENEDICTION.

The Mystical Body of Christ, which is the Church, having been first

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taught from the very lips of the Redeemer, and in which so great a benefit is placed, never having been sufficiently praised, and concerning our most intimate union with so exalted a Head, this matter is, indeed, one which, by its excellence and dignity, invites all men, as many as are moved by the Divine Spirit, to contemplation, and stirs their minds to those salutary works which are in harmony with these precepts. Therefore, we consider it our duty, for this reason, to converse with you through these Encyclical Letters, especially by explaining and expounding those things which pertain to the Church militant. And in doing so, not only does the great importance of this doctrine move us, but also the present circumstances in which we find ourselves. Indeed, we speak of treasures hidden in the bosom. *Cf. Col., I, 24. ACTA, vol. X, n. 1. — 20-7-943. 13*

[*Latin ed. p. 194*]

Acta Apostolicae Sedis - Official Commentary 1942. The Church, which Christ acquired with His blood, and whose members glory in the Head redeemed by the thorny crown. This is indeed a clear testimony that the most glorious and excellent things are born only from sufferings, and therefore, we should rejoice in our communion with the sufferings of Christ, so that we may also rejoice and exult in the revelation of His glory. And it must be noted from the beginning that just as the Redeemer of the human race was afflicted with insults, calumnies, and torments by those for whose salvation He had undertaken to strive, so too this society was also, in this matter, divinely made to resemble its Creator. For although we do not deny, indeed, we rather acknowledge with a grateful heart to God, that in this our turbulent age there are not a few who, although separated from the flock of Jesus Christ, nevertheless look to the Church as to the only port of salvation, we are not unaware that not only are those who, with contempt for the light of Christian wisdom, return to the miserable doctrines, customs, and institutions of ancient paganism, contemptuous, arrogant, and hostilely detractor of the Church of God, but also that many Christians, either seduced by the appearance of errors, or corrupted by the temptations and vices of the world, often ignore, neglect, and even regard it with boredom and disgust. Therefore, it is our duty, Venerable Brothers, by the very force of our conscience, and at the urging of many, to celebrate the beauty, praises, and glory of the Mother Church, to whom we owe everything after God, before the eyes of all. And we hope that these precepts and exhortations of ours will bear fruit for the faithful in the present circumstances; for we know that the sorrows and pains of this tempestuous age torment almost countless people, and that if they receive them as if from the hands of God, with a peaceful and willing spirit, they will be naturally drawn from earthly and fleeting things to heavenly things that will endure forever, and

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a certain secret will be stirred within them.

[*Latin ed. p. 195*]

The Acts of Pope Pius XII, filled with the ardor of present concerns and the longing for what is to come, may stir and impel souls, by the prompting of the Divine Spirit, to seek more diligently the Kingdom of God. For the more men are detached from the vanities of this world and from the disordered love of present things, the more readily do they become fit to perceive the light of heavenly mysteries. But it is perhaps more clearly seen today than ever before, the fragility and instability of earthly things, as kingdoms and states crumble, as immense wealth and every kind of riches are submerged by the vast expanse of the ocean, and as cities, towns, and fertile lands are devastated by immense ruins and defiled by fraternal bloodshed. And moreover, we are confident that these things will not be unwelcome or useless even to those who are separated from the bosom of the Catholic Church, concerning which we shall soon speak of the mystical Body of Jesus Christ. And this not only because their benevolence towards the Church seems to increase daily, but also because, when they see the present state of affairs, with nation rising against nation, and kingdom against kingdom, and with discord, envy, and the seeds of strife growing to an immense extent, if they turn their eyes to the Church, if they contemplate its divinely accepted unity—by which all men of every race are joined in a fraternal bond with Christ—they will surely be compelled to admire such a society of charity, and, by the inspiring and assisting grace of God, they will be drawn to participate in that same unity and charity. There is also a particular reason, and one that is most pleasing, by which this doctrine has come to the attention of our mind, and which delights us above all. For, after the lapse of twenty-five years since we assumed the episcopate, we have seen, to our great comfort, the image of the mystical Body of Jesus Christ shining brightly and clearly in all parts of the world. We have indeed seen that, although the fraternal communion of nations has been sadly disrupted by a long and devastating war, nevertheless, wherever we have brothers in Christ, they raise their minds, with one will and with charity, to the common Father, who, taking all cares and anxieties upon Himself, guides the ship of the Catholic Church.

[*Latin ed. p. 196*]

196 Acta Apostolicae Sedis - The official commentary, even amidst adverse times, provides guidance. In this matter, we have not only observed the admirable unity of the Christian community, but also witnessed how We, with a paternal heart, embrace all peoples of every nation, and how Catholics from all nations, even those who are at odds with each other, look to the Vicar of Jesus Christ, as to the most beloved Father of all, who, guided by perfect impartiality and incorrupt judgment, and transcending

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the turbulent storms of human affairs, promotes truth, justice, and charity, and defends them as far as possible. No less comforting was the knowledge that the sum freely and willingly contributed would be used to restore the sacred edifice in Rome, to be dedicated to Our Most Holy Predecessor and namesake, Pope Eugene I. Therefore, so that this temple, raised by the generosity and contributions of all the faithful, may be a lasting memorial of this blessed event, We desire that a testimony of Our gratitude be given through these Encyclical Letters, in which We speak of those living stones, which, built upon the living and corner stone, which is Christ, are joined together into a holy temple, far surpassing any temple built by human hands, namely, the dwelling place of God in the Spirit. Our pastoral concern is primarily the reason why We have treated this important doctrine in some detail at present. Indeed, much has been brought to light on this subject; and We are not unaware that many, with greater zeal, are turning to these studies, by which the piety of Christians is also delighted and nourished. It seems particularly important to emphasize that the renewed study of the sacred liturgy, the more frequent reception of the Eucharist, and, finally, the more profound devotion to the Most Sacred Heart of Jesus, which we are experiencing today, have led many to a deeper contemplation of the wondrous riches of Christ, which are preserved in the Church. Furthermore, the documents that have recently been published concerning the Catholic Action have shown that... * Cf. Eph., II, 21-22; I Petr., II, 5.

[*Latin ed. p. 197*]

197. The bonds between Christians, both among themselves and with the ecclesiastical hierarchy, especially with the Roman Pontiff, have been strengthened more and more by the actions of the Most Holy Pope Pius XII, and this has undoubtedly contributed in no small measure to bringing these matters into proper perspective. Nevertheless, even if we can rightly and deservedly rejoice in these things which we have mentioned, it must be acknowledged that not only are grave errors, pertaining to this doctrine, disseminated by those who are separated from the true Church, but also that even among the faithful, even those less careful, or even entirely false opinions, spread, which lead minds away from the straight and true path. For, on the one hand, rationalism persists, which considers absurd anything that transcends and surpasses the powers of human reason; and with it goes a related kind of error, the so-called common naturalism, which in the Church of Christ sees nothing other than mere legal and social bonds, and neither sees nor wishes to recognize anything else; on the other hand, a false mysticism creeps in, which, attempting to remove the immovable limits between created things and their Creator, adulterates the Sacred Scriptures. These opposing and mutually contradictory, and false, commentaries cause some to be struck by a certain emptiness, considering such doctrine to be something dangerous, and therefore to shun it as if

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it were a beautiful, but forbidden, fruit of Paradise. This is certainly not correct: for the mysteries revealed by God cannot be harmful to men, nor should they remain unfruitful, like a treasure hidden in a field; but they are given by God so that, when sought piously, moderately, and in due time, they may contribute to spiritual progress. For, as the Vatican Council teaches, "Reason, illuminated by faith, diligently and prudently seeking, attains some understanding of the mysteries given by God, and this is most fruitful, both through the analogy of those things which it naturally knows, and through the connection of the mysteries among themselves and with the ultimate end of man"; although, as the same Sacred Council reminds us, "it is never made suitable for understanding those things in the same way as truths which constitute their own proper object." 5 4 Session III: Constitution on the Catholic Faith, chapter 4.

[*Latin ed. p. 198*]

Acta Apostolicae Sedis - 198. Having carefully considered all these things before God, so that the beauty of the Church may shine forth with new glory; so that the nobility of the faithful, who are united with the Head of Christ's Body, may be made more evident and elevated above nature; and so that, finally, access to this matter may be closed to those who are multiplied in error, We have deemed it fitting, through these Encyclical Letters, to propose to the entire Christian flock the doctrine concerning the mystical Body of Jesus Christ and the communion of the faithful in that same Body with the divine Redeemer; and at the same time, to present certain teachings from that most sweet doctrine, by which a deeper investigation of this mystery may bring forth even more abundant fruits of perfection and holiness.

While meditating on this doctrine, the words of the Apostle immediately come to mind: "Now the law entered in that sin might abound. And where sin abounded, grace did more abound." Indeed, the entire human race was created by God in such an exalted condition that, together with earthly things, it might pass on to its descendants the life of heavenly grace. However, after the miserable fall of Adam, the entire human species, infected with hereditary blemish, lost its communion with the divine nature, and all of us became sons of wrath. But the most merciful God "For God so loved the world, as to give his only begotten Son." and the eternal Word of the Father, with the same divine love, assumed human nature from the human lineage of Adam, nature that was innocent and free from all blemish, so that from the new and heavenly grace of the Spirit of God, a grace that flowed upon all the sons of the first parents; who, having been deprived by the sin of the first man of the divine adoptive sonship, through the Incarnate Word, became brothers according to the flesh, sons of the Only Begotten Son of God, and received the power to become sons of God. And so, Christ Jesus, hanging from the Cross, did not... Rom., V, 20. Cf. II Petr., I, 4. Eph.,

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II, 3. IOANW., I I I , 1 6 . Cf. IOANN., I, 1 2 .

[*Latin ed. p. 199*]

By the act of the Most Holy Pope XII, in the year 199, the eternal justice of the Father was restored, but He merited an ineffable abundance of graces for His blood relatives. Which He could have directly bestowed upon the entire human race; however, He willed that it be distributed through the venerable Church, to which men are united, so that through it, all might, in a certain way, cooperate with Him in the distribution of the fruits of Redemption. Just as the Word of God, in order to redeem men through His sufferings and torments, willed to use our nature, so too, throughout the course of the ages, the Church uses His Church in a similar manner, in order to perpetuate this work. Indeed, to define and describe this true Church of Christ—which is the holy, Catholic, apostolic, Roman Church—nothing more noble, nothing more excellent, and nothing more divine is found than that statement by which it is now called "the mystical Body of Jesus Christ"; from which statement flow and, as it were, blossom forth those things which are frequently presented both in the Sacred Scriptures and in the writings of the holy Fathers.

"The Church is often called a body in the Sacred Eloquence. "Christ," says the Apostle, "is the Head of the Body, which is the Church." Therefore, if the Church is a body, it must be one and indivisible, according to the words of Paul: "So we, being many, are one body in Christ." And not only must it be one and indivisible, but also something concrete and visible, as Our Predecessor, the blessed Pope Leo XIII, affirms in the Encyclical Letters *Satis Cognitum*: "Because it is a body, the Church is visible to the eyes." Therefore, those who err from divine truth are those who depict the Church in such a way that it cannot be reached or seen.

[*Latin ed. p. 200*]

200 Acta Apostolicae Sedis – Commentarium Officiale. And let it be something, as they say, "spiritual," by which many Christian communities, although separated from each other in faith, are nevertheless joined together by a bond that is not to be scorned. But the body also requires a multitude of members, which are connected to each other in such a way that they help each other. And just as in our mortal body, when one member suffers, all the others sympathize; and the healthy parts minister to the ailing: so in the Church, individual members do not live only for themselves, but also help others, and all render assistance to each other, both for mutual consolation and for the greater edification of the entire Body. Furthermore, just as in nature, a body is not formed from any random collection of members, but must be composed of organs, as they say, or members, which do not have the same function and are arranged in a suitable order: so the Church is most properly called a Body because

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it is composed of parts that are rightly ordered and harmonized, and are diverse and suited to each other. Otherwise, the Apostle describes the Church when he says: "As the body is one, and hath many members, but all the members are not the same, but one is the head, and another is the eye, and another is the ear: so are many members in one body, but one body." It is certainly not to be considered that the structure of this ordered, or "organic," as they say, Body of the Church is fulfilled and defined solely by hierarchical degrees; or, as the opposite opinion holds, that it consists solely of charisms; those who are endowed with extraordinary gifts, and who are never lacking in the Church. Indeed, it must always be maintained that those who possess the sacred power within such a Body are the primary and principal members, since through them, by the very mandate of the Divine Redeemer, the perennial functions of Christ as Teacher, King, and Priest are carried out. Nevertheless, *Rom., XII, 4.*

[*Latin ed. p. 201*]

By the authority of the Most Holy Pope XII, the Fathers of the Church, when praising the ministries, degrees, professions, states, orders, and offices of this Body, have in view not only those who have been initiated into the sacred orders; but also all those who have embraced the evangelical counsels, whether living an active life among men, or a hidden life in silence, or striving to accomplish both according to their particular vocation; and also those who, although living in the world, dedicate themselves to works of mercy, whether by helping souls or bodies; and finally, even those who are joined in a chaste marriage. Indeed, it must be noted, especially in the present circumstances, that parents and mothers of families, and parents and mothers by baptism, and those who, from the lay state, contribute to the expansion of the Kingdom of the Divine Redeemer by assisting the ecclesiastical hierarchy, hold a place of honor, and often a humble one, in Christian society; and that, with God's help and striving, they can ascend to the summit of sanctity, a summit which will never fail according to the promises of the Church of Jesus Christ. Just as the human body is adorned with its own instruments, which serve the life, health, and growth of itself and of each of its members: so too, the human race is preserved, and by its infinite goodness, the Mystical Body has wonderfully considered it, enriching it with sacraments, by which the members are sustained, as it were, through uninterrupted degrees of grace, from the very beginning to the very end. Indeed, through the washing of baptismal water, not only are those born for this mortal life reborn from the death of sin and constituted members of the Church, but they are also marked with a spiritual character, and made capable and fit to receive other sacred duties. And through the chrism of Confirmation, new strength is given to the faithful, so that they may zealously defend and protect the Church, their Mother, and the faith they have received from her. Through the Sacrament of Penance, a salutary

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medicine is offered to the members of the Church who have fallen into sin, not only for their own salvation, but also so that they may be reconciled with others.

[*Latin ed. p. 202*]

202 Acta Apostolicae Sedis - Commentarium Officiale: Etiam membris mystici Corporis periculum contagii auferatur, immo potius virtutis eisdem incitamentum atque exemplum praestetur. Nec hoc sufficit; nam per Sacram Eucharistiam fideles uno eodemque epulo nutriuntur et roborantur, atque inter se et cum divino totius Corporis Capite ineffabili et divino conjunguntur vinculo. Denique, hominibus ad mortem appropinquantibus, praesto est pia Mater Ecclesia, quae per Sacram Unctionem Infirmorum, si non semper sanitatem huius corporis mortalis, ita volente Deo, impertit, sed certe supernae medicinae animis sauciatis praebet, ut novos cives et novos sibi datos in caelum transmitat, divina bonitate omni aeterno fruentes. Et peculiari modo Christus socialibus Ecclesiae necessitatibus per duo instituta sacramenta consuluit. Matrimonium enim, quo coniuges sibi invicem sunt ministri gratiae, externo Christianae consortionis praebetur ordine et incremento; et quod maius est, rectae etiam religiosaeque subolis educationi, sine qua mysticum eiusmodi Corpus gravissimum in discrimen vocaretur. Sacro autem Ordine ii Deo dedicantur et consecrantur, qui Eucharisticam Hostiam immolent, qui fidelium gregem Angelorum Pane et doctrinae pabulo nutriant, qui divinis eum praeceptis consiliisque dirigant, qui ceteris denique supernis muneribus confirment. Quam ad rem, notandum est, sicut Deus initio temporis hominem ditissimo corporis apparatu instruxit, quo creatas res sibi subiceret et multiplicatus terram repleret, ita eum christiani aevi exordio necessariis opibus comparasse Ecclesiam, ut, pene innumeris periculis superatis, non modo universum terrarum orbem, sed caelestia quoque regna repleret. In Ecclesiae autem membris reapse ii soli numerandi sunt, qui regenerationis lavacrum acceperunt et veram fidem profiteri, neque a Corporis compage seipsos misere separaverunt, vel ob gravissima admissa a legitima auctoritate sunt seiuncti. "Etenim in uno Spiritu, ait Apostolus, omnes nos in unum Corpus baptizati sumus, sive Iudaei, sive gentiles, sive..."

[*Latin ed. p. 203*]

203 Acta Pii PP. XII 17 servi sive liberi ». Sicut ergo in veritate coetus Christianorum unum tantum corpus habetur, unus spiritus, unus dominus et unum baptismus, sic una fides haberi non potest nisi una; et ideo qui Ecclesiae auscultare recusaverit, iubente Domino habendus est ut ethnicus et publicanus. Quamobrem qui fide vel regimine inter se divisi sunt, in uno eiusmodi corpore et uno eius divino spiritu vivere non possunt. Nec est putandum quod corpus Ecclesiae, quod nomine Christi signatur, hoc

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etiam tempore peregrinationis terrestriae, ex membris tantummodo praestantibus constet, vel ex solo coetu eorum qui a Deo ad aeternam felicitatem praedestinati sunt. Nam hoc est infinitae misericordiae Nostri Salvatoris tributum, quod hic in mystico suo corpore eis locum non denegat, quibus olim in convivio locum non denegavit. Siquidem non omne admissum, etsi grave scelus, eiusmodi est ut — sicut schisma, vel haeresis, vel apostasia faciunt — sua natura hominem ab Ecclesiae corpore separe. Nec ab iis omnis vita recedit, qui licet caritatem divinamque gratiam peccando amiserint, et adeo superni promeriti iam non capaces evaserint, sed fidem christianamque spem retinent, et caelesti luce collustrati, intimis Spiritus Sancti suasionibus impulsionibusque ad salutarem timorem impelluntur, et ad precandum suique lapsus paenitendum divinitus excitantur. Horreat igitur omnium animus peccatum, quo mystica maculantur membra Redemptoris; sed qui misere deliquerit, nec contumacia se indignum reddiderit communioni fidelium, summo amore accipiatur, et in eo actuosa caritate conspiciatur infirmo Jesu Christi membro. Praestat enim, ut Hipponensis Episcopus animadvertit, « in compage Ecclesiae sanari, quam ex eius corpore veluti insania membra reser18 19 20 ″ 1 Cor., XII, 13. Cf. Eph., IV, 5. 1 8 19 Cf. Matth., XVIII, 17. 20 Cf. Matth., IX, 11; Marc., II, 16; Luc., XV, 2.

[*Latin ed. p. 204*]

204 Acta Apostolicae Sedis - Official Commentary 21 dear brothers. ″For whatever still adheres to the body, is not a sign of hopeless health; but that which has been cut off, cannot be cured nor healed.″ 22 4f- ″U. J ¿ ″/V* ″ff* VT As we have seen up to now, Venerable Brothers, the Church is constituted in such a way that it can be likened to a body; it remains to be explained accurately and thoroughly why this is not just any body, but the Body of Jesus Christ. This is derived from the fact that Our Lord is the Founder, Head, Sustainer, and Preserver of this mystical Body. Briefly explaining how Christ established His social Body, the following thought from Our Predecessor, the blessed Leo XIII, occurs to us: ″The Church, which, having been conceived, arose from the very side of the second Adam, as if sleeping on the Cross, first gave itself to the light of men in a most remarkable way on the most celebrated day of Pentecost.″ For the Divine Redeemer began the construction of the mystical temple of the Church when, by preaching, He delivered His precepts; He completed it when, having been lifted up from the Cross, He descended; and finally, He manifested and promulgated it when, in a most admirable manner, He sent the Paraclete Spirit to the disciples. Indeed, while fulfilling the office of a preacher, He chose the Apostles, sending them forth as He Himself was sent by the Father, namely, as teachers, guides, and effectors of holiness in the assembly of believers; He indicated them as His Prince and His Vicar on earth; He made known to them all that He had heard from the

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Father; and He also instituted Baptism, by which those who are to be incorporated into the Body of the Church are to be joined. 23 24 25 26 27 2 1 AUGUST., EPIST., CLVII, 3, 22: MIGNE, P. H., XXXIII, 686. 2 2 AUGUST., Serm., CXXXVII, 1: MIGNE, P. L., XXXVIII, 754. Encycl. Divinum Illud: A. D. 8., XXIX, p. 649. 23 24 IOANN., XVII, 18. 2 i Cf. MATTH., XVI, 18-19. 2 » IOANN., XV, 15 coll. XVII, 8 et 14. 37 Cf. IOANN., I I I , 5.

[*Latin ed. p. 205*]

205 During the pontificate of Pope Pius XII, and finally, having reached the twilight of his life, he instituted the most wondrous sacrifice and sacrament, the Eucharist, celebrating the last supper. His work, however, was completed on the cross, as the testimonies of the Holy Fathers attest, who observe that the Church was born on the cross from the side of the Savior, like a new Eve, mother of all the living. "And now, thus, Ambrose, acting from the pierced side of Christ, is built, and now is formed, and now... is figured, and now is created... Now a spiritual house rises into the holy priesthood." Whoever has carefully examined this venerable doctrine will easily be able to discern the reasons upon which it is based. Firstly, with the death of the Redeemer, the Old Law was abolished, and the New Testament succeeded it. Then, the Law of Christ, together with its mysteries, laws, institutions, and sacred rites, was established for the entire world by the blood of Jesus Christ. For, while the Divine Savior preached within a limited territory—for He was not sent except to the lost sheep of the house of Israel—the Law and the Gospel ran together; but in His death on the cross, Jesus abolished the Law with its decrees, affixing the chirograph of the Old Testament to the cross, and, through His blood poured out for the entire human race, established the New Testament. "Therefore, thus, St. Leo the Great says, speaking of the cross of the Lord, a clear transition was made from the Law to the Gospel, from the synagogue to the Church, from many sacrifices to one offering, so that as the Lord breathed His last, that mystical veil which concealed the innermost sanctuary of the temple was suddenly torn from top to bottom." Thus, the Old Law died on the cross, soon to be buried.

[*Latin ed. p. 206*]

206 Acta Apostolicae Sedis – Official Commentary

36 Mortifera futura, so that it might give way to the New Testament, for which Christ had chosen suitable ministers, the Apostles. And through the power of the Cross, our Savior, although already constituted the Head of the entire human family in the womb of the Virgin, fully exercises this office of Head in His Church. "For through the victory of the Cross, as the Angelic and Common Doctor teaches, He merited power and dominion over the nations"; through the same, He greatly increased for us that treasure of graces, which the glorious King reigning in Heaven, continuously

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bestows upon His mortal members; through the blood shed on the Cross, He accomplished this, so that, the obstacle of divine wrath removed, all heavenly gifts, and especially the spiritual benefits of the New and Eternal Testament, might flow from the fountain of the Savior for the salvation of men, and especially of the faithful; finally, on the tree of the Cross, He acquired for Himself His Church, that is, all the members of His mystical Body, which would not be united to this mystical Body through the laver of Baptism, unless through the saving power of the Cross, in which the fullness of Christ's dominion had already been accomplished.

37 38 If our Savior, through His death, became the Head of the Church, full and complete in meaning, likewise the Church, through His blood, has been enriched with that most abundant communication of the Holy Spirit, by which, from the "Son of Man" being lifted up on His cross of sorrows and glorified there, it is divinely illuminated. For then, as Augustine observed, the veil of the temple was torn, so that the dew of the charisms of the Paraclete, which had descended until then only upon the fleece of wool, that is, upon the people of Israel, might abundantly and copiously, having been dried up and left behind, irrigate the entire earth, that is, the Catholic Church, which is not limited by any boundaries of race or territory. Just as, at the very moment of the first Incarnation, the Son of the Eternal Father, having united human nature substantially to Himself, adorned it with the fullness of the Holy Spirit,

39 3 6 Cf. HIEB, and AUGUST., Epist. CXII, 1 4 and CXVI, 1 6 : MIGNE, P. h., XXII, 924 and 943; S. THOM., I-II, q. 103, a. 8 ad 2 ; a. 4 ad 1 ; Concil. Flor., pro Iacob. : MANSI, XXXI, 1738. Cf. II Cor., III, 6.

3 7 48 Cf. S. THOM., III, 30 Cf. De pece, orig., XXV, 29 : MIGNE, P. L., XLIV, 400. q. 42, a. 1.

[*Latin ed. p. 207*]

Acta Pii PP. XII 207, so that it might be a fitting instrument of the Divine Will in the bloody work of Redemption: thus, at the hour of his precious death, he willed to enrich his Church with more abundant gifts of the Paraclete, so that it might prove to be a powerful instrument in the distribution of the divine fruits of Redemption, never failing. For the so-called juridical mission of the Church, and the power to teach, to govern, and to administer the sacraments, possess a supernatural power and strength, because Christ Jesus, hanging on the Cross, opened the source of divine graces for his Church, by which it can both teach men the truth, and, through divinely illuminated pastors, govern them profitably, and pour forth the heavenly graces. If we consider all these mysteries of the Cross attentively, then the words of the Apostle are no longer obscure to us, by which he teaches the Ephesians that Christ, through his blood, made Jews and Gentiles one, "For he is our peace, who hath made both one, and breaking down the middle wall of partition, the enmities in his flesh," by which the two peoples were

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divided; and also that he abolished the Old Law, "that he might create in himself one new man, so making the two one," that is, the Church: and that he might reconcile both in one body to God through the Cross. But the Church, which he founded with his blood, was strengthened on the day of Pentecost with a special power, sent down from heaven. Indeed, having solemnly fulfilled his highest office, which he had already designated as his Vicar, he ascended into heaven; and sitting at the right hand of the Father, he willed to manifest and proclaim to his Bride the glorious coming of the Holy Spirit, with the sound of a rushing wind and tongues of fire. For just as he, when he began his work of preaching, was manifested by the Eternal Father through the Holy Spirit, descending as a dove and remaining upon him; so likewise, when the Apostles were about to begin their sacred work of preaching, Christ descended, as it is written in the Acts of the Apostles.

[*Latin ed. p. 208*]

208 Acta Apostolicae Sedis — The official commentary has stated that He sent down from Heaven a Spirit, which, touching them with tongues of fire, indicated the supreme mission of the Church and the supreme office, as if by a divine finger. *** Secondly, it is evident from this mystical Body, which is the Church, that it is named after Christ, because He Himself is truly its Head, and must be regarded as such by all. "For He," as Paulus says, "is the Head of the Body, which is the Church." He is the Head, from whom the entire Body is composed in harmonious order, and grows and increases for its own edification. You, Venerable Brothers, have explored how the Masters of Scholastic Theology, and especially the Angelic and Common Doctor, have discussed this matter; and you certainly know that the arguments presented by them faithfully respond to the statements of the holy Fathers, which, otherwise, referred to nothing other than expounding and commenting on the divine words of the Holy Scriptures. However, We wish to briefly touch upon this here for the common good. And it is clear at the outset that the Son of God and the Blessed Virgin must be called the Head of the Church for a most peculiar reason. For the Head is placed in a high position. But who is placed in a higher position than Christ, God, who, as the eternal Word of the Father, ought to be considered "Who is the image of the invisible God, the firstborn of every creature"? Who is placed in a higher position than Christ, the man, who was born of the Virgin without stain, and is the true and natural Son of God, and who, because of the prodigious and glorious resurrection, by which He rose from the conquered death, is "the first begotten of the dead"? And finally, who is placed in a higher position than He, who is "the only... mediator between God and men," 43 Col., I, 18. Cf. Eph., IV, 16. Col., II, 19. Col., I, 15. Col., I,

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18; Apoc., I, 5. ″ I Tim., II, 5. 44 45 46

[*Latin ed. p. 209*]

209 The Acts of Pope Pius XII, in a truly remarkable manner, unite heaven and earth; He, exalted on the Cross, as if on a throne of mercy, drew all things to Himself; and He, the Son of Man chosen from the multitudes, is loved by God more than all men, all angels, and all created things. Because Christ occupies such a sublime position, He alone, by right and merit, governs and directs the Church; and therefore, for this very reason, He must be held as the model. Indeed, as Ambrose says, ″the head is the royal fortress″ of the body, and just as all the members, endowed with superior gifts, are guided by it, so too the Divine Redeemer holds the key to the entire Christian commonwealth and moderates its reins. And since governing a multitude of people is nothing other than guiding them with a beneficial providence, with suitable means, and with appropriate reasons towards a designated end, it is easily seen that our Savior exercises all these things in a truly remarkable manner. For, when He dwelt on earth, He taught us through laws, councils, and exhortations, using words that will never pass away, and which will be the spirit and life for men of every age. And furthermore, He bestowed upon the Apostles and their successors a threefold power: namely, to teach, to govern, and to lead people to holiness; a power which, defined by specific precepts, rights, and duties, constitutes the primary law of the entire Church. But also, our Divine Savior directly governs and directs the society founded by Him. For He reigns in the hearts...

[*Latin ed. p. 210*]

210 Acta Apostolicae Sedis — Commentarium Officiale. He governs both souls and minds of men, and directs and compels wills according to His own good pleasure. ″As the divisions of waters, so the heart of the king is in the hand of the Lord.″ By this internal governance, He not only, as ″Pastor and Bishop of our souls,″ cares for each individual, but also looks to the good of the entire Church; whether when He illuminates and strengthens those who govern it, so that they may faithfully and fruitfully perform their duties; or when, especially in more serious matters, He raises up men and women, shining with the splendor of sanctity, from the bosom of the Mother Church, so that they may be an example to other Christians for the growth of His mystical Body. Furthermore, from Heaven, Christ, the immaculate Bride, who labors here on earth in exile, always looks upon her with special love; and when He sees her in danger, either through Himself, or through His angels, or through her, whom we invoke as the Help of Christians, and other heavenly patrons, He rescues her from the storms, and in the calmed and tranquil sea, He comforts her, ″who surpasses all understanding.″

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It must not, however, be considered that His governance is accomplished only in a hidden or extraordinary way; rather, the Divine Redeemer, through His visible Vicar on earth, governs His mystical Body in a visible and ordinary manner. You know, Venerable Brothers, that Christ the Lord, after having led "the little flock" through this mortal life in a visible way, soon left this world and returned to the Father, entrusting the visible governance of the entire society founded by Him to the Apostle Prince. Indeed, as He was most wise, He could not leave the social body of the Church without a visible head. Nor can it be denied that this is affirmed by the law in the Church.

[*Latin ed. p. 211*]

The acts of Pope Pius XII state that the mystical Body of the Church was constituted with a double head. For Peter, by virtue of his primacy, is not other than the Vicar of Christ, and therefore, only Christ is considered the Head of this Body; He, indeed, ceaselessly governs the Church through Himself, but in a visible manner through him who represents His person on earth, governing the Church even after His glorious Ascension into Heaven, not only in Himself, but also in Peter, as if built upon a clear foundation. Our predecessor, the most blessed Boniface VIII, solemnly taught through Apostolic Letters that only Christ is the Head of His Church, and His successors have never ceased to reiterate this. Therefore, those who believe that they can embrace Christ as the Head of the Church, even though they do not faithfully adhere to His Vicar on earth, are in error. For, with this visible Head removed, and the clear bonds of unity broken, the mystical Body of the Redeemer is so obscured and deformed that it can neither be seen nor found by those who seek the port of eternal salvation.

What We have said here concerning the universal Church must also be affirmed concerning the particular communities of Christians, both Eastern and Latin, of which the Catholic Church consists: for they too are governed by the authority and power of Christ Jesus, through the voice and authority of their own bishops. Therefore, the sacred pastors are not only eminent members of the universal Church, because they are joined by a singular bond with the divine Head of the whole Body, and are therefore rightly called "parts of the members of the Lord"; but, with regard to their own diocese, as true pastors assigned to their flocks, they feed and govern each individual in the name of Christ; and yet, while they do this,

61. *Cf. Corp. Iur. Can., Extr. comm., I, 8, 1.*

62. *GREG. MAGN., Moral., XIV, 35, 4; Migne, P. L., LXXV, 1062.*

63. *Cf. Conc. Vat., Const. de Eccl., cap. 3.*

[*Latin ed. p. 212*]

212 Acta Apostolicae Sedis – The official acts are not entirely of their own jurisdiction, but are placed under the due authority of the Roman

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Pontiff, although they enjoy ordinary jurisdictional power, immediately granted to them by the same Supreme Pontiff. Therefore, as successors of the Apostles, by divine institution, they are to be venerated by the people; and more than the rulers of this world, even the highest ones, it befits those Bishops, adorned with the chrism of the Holy Spirit, that the following be said: "Touch not my anointed." Therefore, We are deeply saddened when We are informed that not a few of Our brothers in the episcopacy have become, in their hearts, the form of the flock, and diligently, faithfully, as befits them, guard the sacred "deposit of faith" entrusted to them; that they uphold the most holy laws, divinely inscribed in the hearts of men, and that, following the example of the Supreme Shepherd, they protect the flock entrusted to them against ravenous wolves, not only enduring attacks and vexations themselves, but – which is crueler and more grievous – also against those sheep entrusted to their care, their companions in the apostolic work, and even the very virgins consecrated to God. We consider such an injury, as unjust to Ourselves, and We repeat the grand sentiment of Our Predecessor, the most reverend Gregory the Great: "Our honor is the honor of the universal Church; Our strength is the strength of Our brothers; and We are truly honored when due honor is not denied to each and every one."

Moreover, it must not be thought that Christ, being placed in such a sublime position, does not require the help of the Body. Indeed, concerning this mystical Body, it must be affirmed what Paul affirmed concerning the human constitution: "And the eye cannot say to the hand... you are not necessary to me." It is clearly evident that the faithful utterly need the help of the divine Redeemer, as it is written in 1 Paralipomenon, XVI, 22; Psalm, CIV, 15. Cf. 1 Peter, V, 3. Cf. 1 Timothy, VI, 20.

[*Latin ed. p. 213*]

Actu Pontificis Pii XII, 213, 70, ipse dixit: "Sine me nihil potestis facere," et cum ex sententia Apostolorum, omne mystici huius Corporis incrementum in aedificationem sui sit ex Christo Capite. Attamen hoc quoque retinendum est, quamvis mirandum prorsus videatur, Christum nempe requirere membra sua. Idque primo quidem, quatenus persona Iesu Christi a Summo Pontifice geritur, qui, ne pastoralis officii onere obruatur, alios non paucos in sollicitudinis suae partes vocare debet, et cotidie est totius comprecantis Ecclesiae adiutorio relevandus. Ac praeterea Servator noster, prout ipse per se non adspectabili modo Ecclesiam regit, a mystici vult sui Corporis membris adiuvari in exsequendo Redemptionis opere. Quod tamen non ex eius indigentia debilitateque accidit, sed ex eo potius quod ipsemet ad maiorem intemeratae suae Sponsae honorem rem ita disposuit. Dum enim in Cruce emoriens, immensum Redemptionis thesaurum Ecclesiae suae, nihil ea conferente, dilargitus est; ubi de eiusmodi thesauro distribuendo agitur, id efficiendae, sanctitatis opus

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non modo cum intaminata sua Sponsa communicat, sed ex eius etiam opera vult quodammodo oriri. Tremendum sane mysterium, ac satis numquam meditatum: multorum nempe salutem a mystici Iesu Christi Corporis membrorum precibus voluntariisque affiictationibus, ab iisdem hac de causa susceptis, pendere, et ab adiutrice Pastorum ac fidelium, imprimisque patrum matrumque familias opera, quam iidem divino Servatori nostro quasi sociam praestare debeant. In praesens autem rationibus modo expositis, quibus eruitur Christum Dominum socialis sui Corporis Caput esse vocandum, tres aliae adiciendae sunt, quae et ipsae intimis nexibus devinciuntur. Initium sumimus ex invicem conformata ratione, quam inter caput et corpus intercedere videmus, cum eiusdem naturae exsistant. Quam ad rem animadvertendum est naturam nostram, quamvis inferior sit angelica, ex Dei tamen bonitate 71 IOANN., XV, 5. "I am the vine." Cf. Eph., IV, 16; Col., I I , 19.

[*Latin ed. p. 214*]

214 Acta Apostolicae Sedis - Official Commentary on the nature of angelorum: "For Christ, as Aquinas says, is the Head of the angels. For Christ presides over the angels even according to His humanity... Also, according to the way in which man illuminates and influences the angels. However, with regard to the conformity of nature, Christ is not the Head of the angels, because He does not apprehend angels, but – according to the Apostle – the seed of Abraham." And not only does Christ apprehend our nature, but He also became our kinsman in a fragile, suffering, and mortal body. But if the Word "But emptied himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man," He did this also for this reason, so that He might make His brethren according to the flesh partakers of the divine nature, both in this earthly exile through the sanctifying grace, and in the heavenly homeland through the attainment of eternal blessedness. Therefore, the Only-Begotten Son of the Eternal Father willed to be a man, that we might be made conformed to the image of the Son of God, and be renewed according to the image of Him who created us. Therefore, all those who glory in the Christian name should not only contemplate our divine Savior, as the most excellent and perfect example of all virtues, but also, through diligent avoidance of sins and the most earnest practice of holiness, so express His doctrine and life in their manners, that when the Lord appears, they may become like Him in glory, seeing Him as He is.

Just as Christ desires to assimilate individual members to Himself, so also the entire Body of the Church. This indeed happens when the Church, following in the footsteps of its Founder, teaches, governs, and offers the divine sacrifice. Moreover, when the Church embraces the evangelical counsels, it reflects the poverty, obedience, and chastity of the Redeemer within itself. The Church, through numerous and varied institutions, with which

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it is adorned like jewels, reflects Christ in a certain way.

[*Latin ed. p. 215*]

As the Acts of Pope Pius XII, page 215, demonstrates, whether He is contemplating on a mountain, or preaching to the people, or healing the sick and afflicted, and converting sinners to virtue, or finally, doing good to all. Therefore, it is not surprising that He, as long as He dwells on this earth, also suffers, through imitation of Christ, from vexations, torments, and pains. Furthermore, Christ must be considered the Head of the Church, because He provides the fullness and perfection of heavenly gifts, and from this fullness, His mystical Body draws. For, as many Fathers have observed, the head of our mortal body possesses all the senses, while the other parts of our body only experience touch; thus, the virtues, the gifts, and the charisms that are in the Christian society, all reside perfectly in His Head, Christ. "Because in him, it hath well pleased the Father that all fulness should dwell." He is adorned with heavenly gifts that accompany the hypostatic union: for indeed, the Holy Spirit dwells in Him with such a fullness of graces that it cannot be comprehended. To Him has been given "all power in earth and in heaven." In Him are "In whom are hid all the treasures of wisdom and knowledge." And even that knowledge which is called the science of vision flourishes so much in Him that it surpasses the blessed knowledge of all the saints in heaven, both in extent and in clarity. And finally, He is so full of grace and truth, that from His inexhaustible fullness, we all receive. These words of that disciple, whom Jesus loved singularly, move us to present the ultimate reason why it must be affirmed that Christ is the Head of His mystical Body. For, just as the nerves are spread from the head to all the limbs of our body, and impart to them the ability to feel and to move, so our Savior infuses His power and virtue into the Church, so that divine and illustrious things are accomplished by the faithful.

[*Latin ed. p. 216*]

216 The Acts of the Apostolic See – Official Commentary: These things ought to be known and desired with eagerness. From this flows into the Body of the Church all light by which the faithful are divinely illuminated, and all grace by which the saints are made holy, just as He Himself is holy. Christ illuminates His entire Church; this is indeed confirmed by almost countless passages from the Holy Scriptures and the writings of the holy Fathers. "No man hath seen God at any time: the only begotten Son who is in the Bosom of the Father, he hath declared him." The Master, coming from God to bear witness to the truth, illuminated the primitive Church of the Apostles so that the prince of the Apostles might exclaim: "Lord, to whom shall we go? for thou hast the words of eternal life." To the Evangelists, He was so present from Heaven that they seemed to have

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acted as members of Christ, knowing what they did as if dictated by the Head. And even today, to us who are dwelling in this earthly exile, He is the author of faith, just as in the homeland He is the consummator. He is He who infuses the light of faith into the faithful; He who divinely enriches Pastors and Doctors, and especially His own Vicar on earth, with the gifts of heavenly knowledge, understanding, and wisdom, so that they may faithfully preserve, vigorously defend, piously cherish, and thoroughly explain and strengthen the treasure of faith; He is finally He who, although unseen, presides over and shines forth in the Councils of the Church. Christ is the author and effect of sanctity. Indeed, no saving act can be accomplished which does not flow from Him, as from a heavenly source. "Without me," He says, "you can do nothing." If, because of faults committed, we are moved by sorrow and repentance, if we are converted to God with the fear and hope of children, we are always led by His power. Grace and glory spring forth from His inexhaustible fullness. Especially the members of His mystical Body are enriched with the gifts of counsel, fortitude, fear, and piety.

[*Latin ed. p. 217*]

By the authority of the Most Holy Popes, XII, 217: Our Savior constantly strives that the entire Body may, day by day, increase more and more in sanctity and integrity of life. And when the Sacraments of the Church are administered through external rites, He Himself works the effect in the souls. Moreover, He is the one who, nourishing the redeemed with His own flesh and blood, calms the agitations and turbulent movements of the mind; He is the one who increases graces and prepares for the glory of souls and bodies. These divine gifts, indeed, are bestowed upon the members of His mystical Body not only because He, both in the eucharistic Host on earth and glorified in heaven, is manifested by the sight of His wounds and the outpouring of His blood by the Eternal Father, but also because He chooses, determines, and distributes individual graces "according to the measure of the giving of Christ." From this it follows that, drawing strength as from a principal source from the Divine Redeemer, "the entire Body, being compact and connected through every bond of fellowship, provides for the growth of the Body itself, according to the operation in measure for each member, for the edification of itself in charity."

90 91 92 Ji, "Tv *7V* 4Ívt- What we have explained above, Venerable Brothers, briefly and concisely, concerning the manner in which Christ the Lord wishes to pour forth His abundant gifts into the Church from His divine fullness, so that the Church may resemble Him as much as possible, certainly contributes greatly to that third reason, from which is also derived the reason why the social body of the Church is called the Body of Christ: which reason lies in the fact that our Savior Himself divinely sustains the society which He founded. As Bellarmine acutely and subtly observed, this

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designation of the Body of Christ is to be explained not only because Christ is to be considered the Head of His mystical Body, 93 80 Cf. S. THOM., III, q. 64, a. 3., l Eph., IV, 7. Eph., IV, 1 6 ; cf. Col., II, 19. * Cf. De Rom. Pont., I, 9; De Concil., II, 19.

[*Latin ed. p. 218*]

From the Acts of the Apostolic See - Official Commentary 218, and also because it sustains the Church in this way, and thus lives in the Church in a certain manner, so that it exists as, so to speak, another person of Christ. Indeed, the Doctor of the Gentiles affirms this when, adding nothing further, he calls the Church "Christ," having certainly imitated that Master, who, from on high, had proclaimed to the same Church: "Saul, Saul, why do you persecute me?" Moreover, if we believe Nyssen, the Church is more frequently called "Christ" by the Apostle; and it is not unknown to you, Venerable Brothers, the saying of Augustine: "Christ preaches Christ." However, this most noble appellation is not to be understood as if that unspeakable bond, by which the Son of God assumed concrete human nature, pertains to the entire Church; but rather, it is based on the fact that our Savior communicates with His Church the very best things that are His, so that this, according to the entire course of its life, expresses the image of Christ most perfectly, as is fitting and mysterious. For, through the juridical mission, as they say, by which the Divine Redeemer sent the Apostles into the world, just as He Himself was sent by the Father, He Himself, through the Church, baptizes, teaches, governs, absolves, binds, offers, and sacrifices. And through that higher gift, internal and altogether sublime, which we mentioned above, describing the manner of influencing its members, the Lord Christ commands the Church to live its supernatural life, and He permeates the entire Body with His divine power, and He nourishes and sustains each member, according to the place it occupies in the Body, in almost the same way that He nourishes the branches that cling to Him, making them fruitful. If we consider attentively this divine principle of life and virtue, given by Christ, as He Himself established it...

[*Latin ed. p. 219*]

By the act of the Most Holy Pope Pius XII, concerning any gift of grace created, we easily understand that it is nothing other than the Paraclete Spirit, who proceeds from the Father and the Son, and who is, in a particular way, called "the Spirit of Christ" or "the Spirit of the Son." For it is by this Flame of grace and truth that the Son of God adorned His own soul, undefiled, in the bosom of the most pure Virgin; this Spirit delights in dwelling in the most beloved soul of the Redeemer as in His most cherished temple; this Spirit, Christ purchased for us with His own precious blood; and finally, He poured it out upon the Apostles, granting to the Church the power to remit sins; and while Christ Himself received only this

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Spirit in measure, yet to the members of the mystical Body it is not given except according to the measure of the gift of Christ, from the fullness of Christ Himself. And after Christ was glorified on the Cross, His Spirit is communicated to the Church with the most abundant outpouring, so that the Church and its individual members may more and more be conformed to our Savior. The Spirit of Christ is He who makes us adopted sons of God, so that "we, with unveiled faces, reflecting the glory of the Lord, may be transformed into His image from glory to glory." And to this Spirit of Christ, which is as an unseen principle, we must also attribute this: that all the parts of the Body are joined together, both among themselves and with its most exalted Head, so that all is in the Head, all is in the Body, all is in the individual members; and by which, for their diverse functions and offices, and for the greater or lesser degree in which they enjoy the health of the soul, He is present and assists in different ways. He is He who, with the breath of heavenly life, is to be considered the principle of all vital and truly salutary action in all parts of the body. He is He who, although He Himself is present in all the members, and acts divinely in them, yet in the lower members He also acts through the ministry of the higher ones. Rom., VIII, 9; II Cor., III, 17; Gal., IV, 6. Cf. John, 14, 22. Cf. John, III, 34. Cf. Ephesians, I, 8; IV, 7. Cf. Rom., VIII, 14-17; Gal., IV, 6-7. Cf. II Cor., III, 18.

[*Latin ed. p. 220*]

"220 Acta Apostolicae Sedis - Commentarium Officiale" operates; indeed, it is the one that, while the Church is always increasing day by day with its ever-new growth, thanks to its grace, nevertheless refuses to allow members, completely severed from the Body, to be inhabited by the grace of holiness. And the most wise Predecessor of Our Holy Memory, Leo XIII, clearly and forcefully indicated the presence and operation of the Spirit of Jesus Christ through these words in his Encyclical Letters: "Let this suffice to affirm that, since Christ is the Head of the Church, the Holy Spirit is its soul." But if we consider that vital force and virtue by which the entire community of Christians is sustained by its Founder, not in itself, but in the created effects that arise from it, then these are the heavenly functions which our Redeemer bestows upon the Church together with His Spirit, and which He accomplishes together with His Spirit, the giver of heavenly light and the effect of holiness. Therefore, the Church, just like its holy members, can embrace this great sentiment of the Apostle: "And I live, now not I: but Christ liveth in me. And that I live now in the flesh: I live in the faith of the Son of God, who loved me and delivered himself for me." Gal 2:20.

These words of Ours concerning the "mystical Head" would remain imperfect if we did not also touch upon this sentiment of the same Apostle: "Because the husband is the head of the wife, as Christ is the head of the church. He is the saviour of his body." Eph 5:23. For with these words, the

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ultimate reason is indicated why the Body of the Church is given the name of Christ. Indeed, Christ is the divine Savior of this Body. He is, in truth, rightly and deservedly proclaimed by the Samaritans as "the Savior of the world"; nay, He must undoubtedly be called "the Savior of all," although, with Paul, we must add: "especially of the faithful." 1 Tim 4:10. For, above all others, He acquired, through His blood, those members which constitute the Church. These, however, as we have said above concerning the Church born of the Cross, concerning Christ, the giver of light, 1 Tim 4:10.

[*Latin ed. p. 221*]

Concerning the acts of Pope Pius XII, and regarding his sanctity, and concerning him, the sustainer of his own mystical Body, we have written sufficiently; it is not necessary to explain further, but rather, let all of us, offering immortal thanks to God, meditate with a devout and attentive mind. For that which our Savior, once hanging from the Cross, began, He never ceases to accomplish continuously and perpetually in heavenly blessedness: "Our Head," says Augustine, "intercedes for us: He receives some, He chastises others, He cleanses others, He consoles others, He creates others, He calls others, He recalls others, He corrects others, He restores others." But we all, in this saving work of Christ, must render our cooperation, "for through one and by one, we are saved and we save."

Now, Venerable Brothers, let us proceed to that point which we desire to illuminate, namely, that the Body of Christ, which is the Church, ought to be called mystical. This appellation, which is already used by many writers of the Old Testament, is confirmed by numerous documents of the Supreme Pontiffs. But this term is not used for only one reason; indeed, through it, the social Body of the Church, of which Christ is the Head and governor, can be distinguished from its physical Body, which was born of the Virgin Mary and now sits at the right hand of the Father, or from the Eucharistic Body, and also, which is of greater importance in these present times, from any natural body, whether physical or, as they say, moral. For while in a natural body the principle of unity joins the parts in such a way that each part completely lacks its own proper subsistence; on the contrary, in the mystical Body, the power of mutual conjunction binds the members so closely together that each one completely enjoys its own proper personhood. Furthermore, if we consider the mutual relationship of the whole and of each individual member...

[*Latin ed. p. 222*]

Acta Apostolicae Sedis - Commentarium Officiale 222: In quocumque vivente corpore, omnia membra, per suam propriam concretionem, sunt destinata ad utilitatem totius corporis; similiter, in quavis humana societate, si quidem ultimum finem utilitatis consideramus, omnia membra, sicut et singula, sunt ordinata ad bonum omnium et cuiusque membri,

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ut persona. Itaque – ut ad rem nostram regrediamur – sicut Filius Patris Aeterni de caelo descendit pro aeterna salute omnium nostrorum, ita Corpus Ecclesiae est conditum et divinis Spiritu ditatum, ad procurandam assequendamque animarum beatitatem, secundum illud Apostoli: « Omnia enim vestra sunt; And you are Christ's. And Christ is God's. ». Ut enim Ecclesia in bonum conformatur fidelium, ita in Dei et Christi Iesu, quem ipse misit, gloriam destinatur. Quodsi mysticum comparamus cum morali corpore, ut dicunt, oportet etiam considerare non rem levis, sed rem summi momenti inter utrumque et summa gravitatis. Nam in eo quod morale vocant, principium unitatis nihil aliud est, nisi finis communis, et communis conspiratio omnium in eundem finem per socialem auctoritatem; dum in mystico corpore, de quo agimus, conspirationi huic additur principium internum, quod, tam in universa compage quam in singulis eius partum, reapse exsistens virtuteque pollens, talis est excellentiae, ut ratione sui omnia vincula unitatis, quibus vel corpus physicum vel morale copuletur, in immensum prorsus evincat. Hoc est, ut supra diximus, res non naturalis, sed superni ordinis, immo in se ipso infinita et increata: Divinus nempe Spiritus, qui, ut ait Angelicus, « unus et idem numero, totam Ecclesiam replet et unit ».

Recta igitur vocis huius significatio in mentem revocat, Ecclesiam, quae perfecta genere suo societas haberi debet, non ex socialibus solummodo ac iuridicis elementis rationibusque constare. Ea nimirum longe praestantior est quam quaelibet alia.

1 Cor., III, 23; Pius XI, Divini Redemptoris: A. A. 8., 1937, p. 80. De Veritate, q. 29, a. 4, c.

[*Latin ed. p. 223*]

The acts of Pope Pius XII, number 1, section 7, speak of human communities; in these, indeed, grace surpasses nature, and all things temporal are made more excellent by their association with the immortal. These kinds of communities, and especially civil society, are certainly not to be scorned, nor treated lightly; but in their order of things, they are not the whole Church, just as in the constitution of our mortal body, the whole man is not present. For although the juridical reasons by which the Church is governed and composed originate from divine authority, given by Christ, and contribute to the attainment of a supernatural end, it is the Spirit of our Redeemer that elevates the Christian society to a level that completely surpasses all natural order, who, like a fountain of graces, gifts, and all charisms, perpetually and intimately fills and operates within the Church. Indeed, just as the structure of our mortal body is certainly the work of the Creator, but how far it is from the exalted dignity of our soul: so the structure of the Christian republic, although it proclaims the wisdom of its divine Architect, is nevertheless of a completely inferior order, when compared with the spiritual gifts by which it is adorned and lives, and

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with their divine source. From those things which, Venerable Brothers, we have sought to explain to you in our writing, it is entirely clear that those are gravely mistaken who, at their own discretion, depict the Church as something hidden and scarcely visible; and also those who consider it to be merely a human institution with a certain degree of discipline and external rites, but without communion with divine life. Whereas, just as Christ is the Head and model of the Church, « not all is present, if only human nature, the visible aspect, is considered..., or only divine nature, the invisible aspect..., but one is present from both natures and in both...: thus is His mystical Body,» since God.

[*Latin ed. p. 224*]

The Acts of the Apostolic See – Official Commentary. The Word assumed human nature, subject to suffering, so that, founded on a visible society and consecrated by divine blood, it might "draw man back to the invisible things through visible governance." Therefore, we grieve and condemn the grievous error of those who dream of a separate Church, as if it were some society nourished and formed by charity alone, to which they oppose, with contempt, another which they call juridical. But they introduce this distinction entirely wrongly: for they do not understand that the divine Redeemer, for the very same reason, founded the assembly of men, wishing to establish a society perfect in its kind, and endowed with all juridical and social elements, so that the saving work of Redemption might endure on earth; and for the same purpose, He wished to enrich it with heavenly gifts and graces from the Paraclete. Indeed, the Eternal Father willed it to be "Who hath delivered us from the power of darkness and hath translated us into the kingdom of the Son of his love,."; yet truly a kingdom, in which all believers might fully render obedience to the understanding and will of God, and with a humble and obedient spirit, confirm themselves to Him who "He humbled himself, becoming obedient unto death, even to the death of the cross." Therefore, there can be no true opposition or contradiction between the visible mission of the Holy Spirit, as they call it, and the juridical office of Pastors and Doctors received from Christ; for, as with the body and soul in us, they complete and perfect each other, and proceed from the same Savior, who not only breathed on them, saying: "Receive the Holy Spirit," but also commanded with a clear voice: "As My Father hath sent Me, so I send you"; and also: "He that heareth you, heareth Me."

[References to St. Thomas, the Council of the Vatican, St. Paul's Epistle to the Philippians, the Gospel of John, and the Gospel of Luke are included, as indicated by the numbers and abbreviations.]

[*Latin ed. p. 225*]

225 The Acts of Pope Pius XII: "If something is observed within the Church that reveals the weakness of our human condition, this should

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not be attributed to any juridical fault in its constitution, but rather to the lamentable proclivity of individuals towards evil, and for this reason, the Divine Founder allows it to exist even within the higher members of His mystical Body, so that the virtue of pastors and of the flock may be proven, and that the merits of the Christian faith may increase in all things. For Christ, as We have said above, did not wish to include sinners in the group He established; therefore, if some members suffer from spiritual ailments, this is not a reason to diminish our love for the Church, but rather a reason to increase our piety towards its members. Indeed, the pious Mother shines forth without any blemish in the sacraments through which she procreates and nourishes her children; in the faith, which she preserves inviolate at all times; in the most holy laws, by which she commands all; in the evangelical counsels, by which she admonishes; and finally, in the heavenly gifts and charisms, through which she begets, with her inexhaustible fecundity, countless numbers of martyrs, virgins, and confessors. Nevertheless, she cannot remain indifferent if some members are weak or afflicted, for whose sake she daily implores God: 'And forgive us our debts, as we also forgive our debtors,' and to whose spiritual care she dedicates herself with maternal strength and without delay. Therefore, when we call the Body of Jesus Christ 'mystical,' we are gravely reminded by the very meaning of this word. These admonitions resonate in a certain way with the words of St. Leo: 'Recognize, O Christian, your dignity, and having become a sharer in the divine nature, do not degenerate into the old baseness through corrupt conversation. Remember of what Head and of what Body you are a member.'"

It pleases Us greatly, Venerable Brothers, to speak in this particular way about our communion with Christ in the Body of the Church.

[*Latin ed. p. 226*]

Acta Apostolicae Sedis — Official Commentary 226 1 3 2 i.e., the union, which, as Augustine rightly and deservedly says, is a great, mysterious, and divine matter, yet for this very reason it often happens that it is misunderstood and explained incorrectly by some. First of all, it is evident that it is most intimate: for in the Sacred Scriptures, the bond of chaste marriage is not only likened to the union of life and vitality, and compared to the structure of our body; but it is also presented as so intimate that, according to the Apostle: "He (Christ) is the Head of the Body, which is the Church," the ancient and perpetually transmitted documents of the Fathers teach that the Divine Redeemer and His mystical Body are constituted as a single person, or, as Augustine says, Christ the whole. Indeed, our Savior Himself, in His sacerdotal prayer, did not hesitate to bring about such a union with that very unity with which the Son is in the Father and the Father in the Son. 133 1 3 4 1 3 5 136 Our union, which is in Christ and with Christ, is, in the first place, evident from the fact that, since the Christian

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republic exists as a perfect and social body by the will of its Founder, it is necessary that a union of all its members should exist, because of their conspiracy towards the same end. But the more noble the end to which this conspiracy tends, and the more divine the source from which it proceeds, the more excellent, without doubt, is the union. Indeed, the highest end is: the continuous sanctification of the members of the Body, for the glory of God and the Lamb who was slain. And the most divine source is: not only, of course, the will of the Eternal Father, and the zealous will of our Savior, but also the internal inspirations and impulses of the Holy Spirit in our minds and hearts. For if not even the smallest act, which leads to salvation, can be elicited except in the Holy Spirit, how can countless multitudes of any nation, of any lineage, 1 3 7 1 M Cf. AUGUST., Contra Faust., 21, 8: Migne, P.L., XLII, 392. 1 3 3 Cf. Col., I, 18. Cf. Enarr. in Ps., XVII, 5 1 and XC, II, 1: Migne, P.L., XXXVI, 154 and XXXVII, 1 3 3 Eph., V, 22-23: "Because the husband is the head of the wife, as Christ is the head of the church. He is the saviour of his body."; 1159. 1 3 6 John, XVII, 21-23. 137 Apoc, V, 12-13. John, XV, 1-5; Eph., IV, 16.

[*Latin ed. p. 227*]

Acta Pii PP. XII 227: Can the supreme glory of the one, threefold God be promoted by common counsel, unless by the power of Him who is eternally breathed forth from the Father and the Son through perfect love? For, as we have said above, this social body of Christ must, by the will of its Founder, be visible; and this conspiracy of all its members must manifest itself externally, both through the profession of that faith, and through the communion of the sacraments, and through the participation in the sacrifice, and finally, through the actual observance of its laws. Moreover, it is absolutely necessary that the supreme Head be clearly visible to all, so that the mutual assistance of all the members may be effectively directed towards achieving the intended end: namely, the Vicar of Jesus Christ on earth. Just as the divine Redeemer sent the Paraclete, the Spirit of Truth, who, acting in His parts, would take over the hidden governance of the Church, so He entrusted to Peter and his successors the task of, in their earthly role, also exercising a visible governance over the Christian commonwealth. "But these bonds, which are already sufficient in themselves, so that any other, even the highest, human society is far surpassed, another reason for unity is necessary, because of those three virtues by which we are most closely united with each other and with God: namely, Christian faith, hope, and charity. For, as the Apostle reminds us, 'One Lord, one faith' – that is, the faith by which we adhere to one God, and to Him whom He sent, Jesus Christ. How intimately, indeed, are we bound to God by this faith, as the words of the disciple teach, whom Jesus loved in a special way: 'Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God.'" Likewise, this Christian faith unites those who believe

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with the divine Head. For those who believe, "But having the same spirit of faith, as it is written," are illuminated by the same light of Christ, and...

[*Latin ed. p. 228*]

We are nourished by Christ's pasture, and we are governed by the same authority and teaching of Christ. If, therefore, the spirit of faith flourishes in all, then all also live "the same life in faith, the life of the sons of God, who have loved us and given himself for us"; and Christ, our Head, received with living faith into us and dwelling in our hearts, will be both the author and the consummation of our faith. Just as, through faith, we adhere to Him here on earth as the source of truth, so too, through the power of Christian hope, we desire Him to be the source of blessedness, "looking for the blessed hope and coming of the glory of the great God and our Saviour Jesus Christ." Because of this common desire for the heavenly Kingdom, wherein we here on earth have a citizenship, but seek that which is to come, and yearn for a glory above, the Apostle to the Gentiles did not hesitate to say: "One body and one Spirit: as you are called in one hope of your calling"; indeed, Christ dwells in us as the hope of glory.

But if the bonds of faith and hope, by which we are joined to our Divine Redeemer in his mystical Body, are of great importance and significance, then the bonds of charity are certainly of no less importance and efficacy. For if love is the most excellent thing in the natural order, from which true friendship is derived, what shall we say of that supernatural love which is poured into our hearts by God himself? "And we have known and have believed the charity which God hath to us. God is charity: and he that abideth in charity abideth in God, and God in him." This charity, indeed, effects, as if by a law established by God, that He commands that He, who loves us, descend to us, according to that which is said: "Jesus answered and said to him: If any one love me, he will keep my word. And my Father will love him and we will come to him and will make our abode with him." Therefore, charity...

[*Latin ed. p. 229*]

The acts of Pope Pius XII unite us more closely with Christ than any other virtue, inflamed by whose heavenly ardor, so many sons of the Church have rejoiced to suffer contempt, and to the very last breath of life and the shedding of blood, to endure and overcome any hardship, however great. Therefore, our divine Savior urges us with these words: "As the Father hath loved me, I also have loved you. Abide in my love." And since charity is a barren and utterly empty thing if it is not manifested and, so to speak, accomplished through good works, He immediately adds: "If you keep my commandments, you shall abide in my love: as I also have kept my Father's commandments and do abide in his love." However, this charity towards God and towards Christ must be extended to our neighbors. For

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how can we possibly claim to love the divine Redeemer if we hate those whom He, as members of His mystical Body, redeemed with His precious blood? Therefore, He admonishes us in this way, the Apostle whom Christ loved above all others: "If any man say, I love God, and hateth his brother; he is a liar. For he that loveth not his brother, whom he seeth, how can he love God, whom he seeth not? And this commandment have we from God, that he who loveth God, love also his brother." Indeed, it must be affirmed that the more closely we are united with God and with Christ, the more we will be members of one another, concerned for each other; and conversely, the more closely we are united among ourselves and bound together by charity, the more ardently we will be attached to God and to our divine Head.

But the Only-Begotten Son of God, already before the beginning of the world, embraced Him with eternal, infinite knowledge and perpetual love. And in order to make this love manifest in a most visible and wondrous way, He united our nature to Himself in a hypostatic union; by which—

[*Latin ed. p. 230*]

The Most Reverend Maximus of Turin observed – that "in Christ, our flesh loves us." Such a most loving knowledge, by which the Divine Redeemer has pursued us from the very moment of His first Incarnation, surpasses the most diligent effort of the human mind; for through that blessed vision, by which He scarcely received into the bosom of the Virgin Mother, He has all the members of the mystical Body continually and perpetually present to Him, embracing them with His saving love. O wondrous condescension of divine piety towards us; O unspeakable order of immense charity! In the manger, on the Cross, in the eternal glory of the Father, Christ beholds and unites with Himself all the members of the Church, far more clearly and far more lovingly, than a mother sees and loves her child placed in her arms, or than anyone knows and loves himself. From what has been presented thus far, Venerable Brothers, it is easily seen why the Apostle Paul so frequently writes that Christ is in us, and that we are in Christ. This is indeed confirmed by an even more subtle reason. For Christ is in us, as we have sufficiently explained above, through His Spirit, which He communicates to us, and through which He acts in us in such a way that whatever divine things are accomplished in the souls by the Holy Spirit, it is fitting to say that they are also accomplished there by Christ. "If anyone has not the Spirit of Christ," says the Apostle, "he is not of Him: but if Christ is in you..., the spirit of life for justification." And through this very communication of the Spirit of Christ, it is brought about that, as all the gifts, virtues, and charisms, which abound and are abundantly present in the Head, are derived into all the members of the Church, and in them are perfected day by day, according to the place which they occupy in the mystical Body of Jesus Christ, the Church is constituted as a fullness and

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complement of the Redeemer; and Christ, in a certain way, is fulfilled in all things in the Church. With these words, we have touched upon the reason why,

[*Latin ed. p. 231*]

According to the decree of Pope Pius XII, 231, and in accordance with the teachings of Augustine, which have already been briefly indicated, the mystical Head, which is Christ, and the Church, which on earth represents another Christ and bears his person, constitute a single new man, by whom heaven and earth are united in the work of salvation through the Cross. We say Christ is the Head and the Body, Christ the whole. Indeed, we are not unaware that many obstacles stand in the way of understanding and explaining this doctrine, which concerns our union with the Divine Redeemer and, in a particular way, the dwelling of the Holy Spirit within souls. But we also know that, through diligent and proper investigation of this matter, and through the conflict of opinions and the convergence of judgments, if only love of truth and due obedience to the Church guide such inquiry, precious lights will emerge, which truly advance even sacred disciplines of this kind. Therefore, we do not condemn those who pursue different paths and reasons in order to grasp, as far as their abilities allow, the wonderful mystery of our union with Christ. However, let this be common and unshaken to all: if they wish to follow sound doctrine and the correct teaching of the Church, they must reject any mode of this mystical union by which the faithful, in any way, transgress the order of created things and improperly invade the divine, so that even the attributes of the eternal God cannot be attributed to them as if they were their own. And furthermore, let them firmly retain this: in these matters, everything must be held in common with the Most Holy Trinity, so that it is regarded as God, the supreme efficient cause. It must also be noted that in this matter, we are dealing with a hidden mystery, which, in this earthly exile, is completely hidden and can never be fully perceived or expressed in human language. The Divine Person is said to dwell within, insofar as, in created animals endowed with intellect, it is present in an inscrutable way, and is perceived by them through knowledge and love.

[*Latin ed. p. 232*]

The Acts of the Apostolic See – Official Commentary, 160, may be approached, albeit in a manner that transcends all of nature, and is profoundly intimate and singular. To which, if we may approach it even briefly, the path and method which the Vatican Council strongly commends for such matters should not be neglected; for, striving to obtain light, whereby the mysteries of God may be at least partially understood, it achieves this by comparing those same mysteries with each other and with the supreme end to which they are directed. Therefore, our most wise

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Predecessor, the blessed and revered Leo XIII, when speaking of this our union with Christ and of the Divine Paraclete dwelling within us, turned his eyes to that blessed vision, in which this very mystical union will attain its consummation and perfection in the heavens. "This wondrous union," he said, "which is called by its own name, inhabitation, differs from that [union] only by the condition or state by which the blessed are embraced by God in heaven." In that vision, it will be permitted, in a manner altogether ineffable, for the Father, the Divine Son, and the Holy Spirit to be contemplated by the eyes of the mind, illuminated by a heavenly light, and to be closely present with the processions of the Divine Persons, and to rejoice with a joy most similar to that with which the most holy and undivided Trinity rejoices. But what we have thus far proposed concerning this most intimate union of the mystical Body of Jesus Christ with its Head, would seem imperfect to us, if we did not add at least a few things about the Most Holy Eucharist, through which such a union is, as it were, brought to its culmination in this mortal life. For Christ the Lord willed that this wondrous union, which is never sufficiently adorned with praise, by which we are joined with our divine Head, should be manifested to the faithful in a particular way through the Eucharistic Sacrifice. For in it, the ministers of the sacred rites not only perform the functions of our Savior, but also of the entire mystical Body and of each and every faithful; and in it, the faithful themselves present the spotless Lamb, before the altar, by the voice of one priest.

[*Latin ed. p. 233*]

233 By the authority of the Most Holy Pope XII, joined together by common prayers and supplications, they offer to the Eternal Father, through the hands of that same priest, a most pleasing sacrifice of praise and thanksgiving for the needs of the entire Church. And just as the Divine Redeemer, on the Cross, offered Himself, as the Head of all mankind, to the Eternal Father, so too does he, "in this oblation at Minden," not only offer Himself, as the Head of the Church, to the heavenly Father, but also, within Himself, His mystical members, since He lovingly includes all things in His Heart, even the weaker and more infirm. Indeed, the Sacrament of the Eucharist, since it is a most vivid and wondrous image of the unity of the Church—for the bread to be consecrated is formed from many grains from Airolo, coalescing into one—offers us the very Author of heavenly grace, so that we may draw from Him the Spirit of charity, by which we are commanded to live not our own life, but the life of Christ, and to love the Redeemer Himself, as a member of His social Body, in all things. Therefore, if, even in these most grievous circumstances in which we are afflicted today, many should adhere to Christ the Lord, to the Eucharist, with such devotion that neither tribulation, nor distress, nor famine, nor nakedness, nor danger, nor persecution, nor the sword may separate them from His charity, then,

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without doubt, the sacred assembly, by the provident will of God, can become, in these latter times, a source of that strength, which can often rouse and strengthen even Christian heroes.

1 6 3 1 6 4 1 6 5 a fe: a l& w iffew

These things, Venerable Brothers, if the faithful understand and retain them piously and correctly, can more easily avoid those errors which, arising from the difficult investigation of this matter, are spread abroad by the judgment of some, not without great harm to the Catholic faith and disturbance of souls.

M 1 6 4 1 8 5 MAL., I, 11. Cf. Didache, IX, 4. Cf. Rom., VIII, 35.

[*Latin ed. p. 234*]

234 Acta Apostolicae Sedis - Official Commentary. For indeed, there are those who, not sufficiently considering that Paul the Apostle spoke in this matter only with the transferred meaning of words, and who do not distinguish the particular and proper physical, moral, and mystical significations, as is entirely fitting, introduce a perverse interpretation of unity; for they urge that the Divine Redeemer and the members of the Church should coalesce and merge into one physical person, and while attributing the divine to men, they make Christ the Lord subject to human errors and the inclination towards evil. This fallacy of doctrine is utterly abhorrent to the Catholic faith and the precepts of the Saints, and likewise, the mind and judgment of the Apostles of the Gentiles entirely reject it, who, although they join Christ and his mystical Body together with a wondrous connection, nevertheless oppose one to the other, as the Bridegroom to the Bride.

No less does it deviate from the truth that dangerous error of those who, from the secret of our union with Christ, attempt to derive a certain, as they say, quietism; by which, all spiritual activity of Christians is attributed solely to the action of the Divine Spirit, that is, while excluding and setting aside those things which ought to be performed by us ourselves, as a companion and, as it were, an auxiliary. Surely no one can deny that the Holy Spirit of Jesus Christ is the one source from which all heavenly power flows into the Church and its members. For, "the Lord shall give grace and glory," as the Psalm says. Nevertheless, that men persevere constantly in works of holiness, that they progress with alacrity in grace and virtue, and that, finally, not only do they strive strenuously to reach the summit of Christian perfection, but also incite others to attain it as far as they are able, all these things the heavenly Spirit does not wish to accomplish, unless the same men play their part with daily and active effort. "For," says Ambrose, "divine benefits are not given to the sleeping, but to those who are attentive." For, if in mortal...

167 1 6 8 187 158 Cf. Eph., V, 22-23. Ps., LXXXIII, 12. Expos. Evang. sec.

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Luc, IV, 49: MIGNE, P. L., XV, 162C.

[*Latin ed. p. 235*]

235 Just as the members of our body are strengthened and invigorated through constant exercise, so much more does this occur in the social Body of Jesus Christ, in which each member enjoys its own freedom, conscience, and the ability to act. Therefore, He who said, "And I live, now not I: but Christ liveth in me. And that I live now in the flesh: I live in the faith of the Son of God, who loved me and delivered himself for me." did not hesitate to affirm: "But by the grace of He who said, "And I live, now not I: but Christ liveth in me. And that I live now in the flesh: I live in the faith of the Son of God, who loved me and delivered himself for me." did not hesitate to affirm: "But by the grace of God, I am what I am. And his grace in me hath not been void: but I have laboured more abundantly than all they. Yet not I, but the grace of God with me." It is therefore entirely clear that these fallacious doctrines distort the mystery about which we are speaking, not for the spiritual progress of the faithful, but for their most grievous ruin. This also results from the false assertions of those who claim that frequent confession of venial sins is not so important, as if general confession were preferable, by which the Bride of Christ, together with her children united to her in the Lord, may approach the altar of God daily through priests. Indeed, these practices can, in many ways, and with the highest praise, expiate sins; but we most strongly recommend the frequent use of confession, which has been instituted by the Church, not without the inspiration of the Spiritus Sancti, so that true knowledge of oneself may increase, Christian humility may grow, the wickedness of morals may be eradicated, spiritual negligence and torpor may be resisted, the conscience may be purified, the will strengthened, a salutary moderation of the soul may be procured, and the grace of the sacrament itself may be increased. Therefore, let those understand who, among the ranks of young clergy, diminish and weaken the importance of frequent confession, that they are undertaking a task alien to the Spirit of Christ, and most harmful to the mystical Body of our Savior.

1 6 9 170 There are also some who deny the full power of obtaining everything that is truly good through our prayers, or who try to instill in the minds of men the idea that private supplications to God are of little importance, as if public prayers, in the name of the Church, were preferable.

[*Latin ed. p. 236*]

The Acts of the Apostolic See, Commentary Official, 236, are truly efficacious, because they proceed from the mystical Body of Jesus Christ. This is indeed the case: for the Divine Redeemer not only has His Church, as His most beloved Spouse, most closely united to Him, but also in the hearts of each individual believer, with whom He desires to converse inti-

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mately, especially after they have approached the Eucharistic table. And although public prayer, proceeding as it does from the Mother Church herself, surpasses all other prayers in dignity because of the dignity of the Bride of Christ, nevertheless, all prayers, even those offered most privately, are not devoid of dignity or power, and contribute greatly to the benefit of the entire mystical Body; in which, indeed, nothing can be done well or rightly by individual members that does not contribute to the salvation of all. Nor are individual persons forbidden, because they are members of this Body, from also offering particular prayers, or from asking for things pertaining to their present life, provided that they do so with moderation and in accordance with the divine will: for they remain individuals, subject to their own particular needs. How much all should meditate on heavenly things is confirmed not only by the teachings of the Church, but also by the practice and example of all the saints. Finally, some say that our prayers should be directed not to the very person of Jesus Christ, but rather to God, or to the eternal Father through Christ, since our Savior, as the Head of His mystical Body, is to be considered only as « the mediator between God and men ». However, this not only contradicts the mind of the Church and the custom of Christians, but also offends the truth. For Christ, to speak properly and accurately, is the Head of the entire Church according to both natures; and otherwise, He solemnly affirmed: « If you ask anything in my name, I will do it ». And as in *1 Timothy 2:5*: "For there is one God." As in *John 14:14*: "If you ask anything in my name, I will do it."

[*Latin ed. p. 237*]

237 Moreover, it frequently happens that, in the Holy Sacrifice of the Eucharist, especially in that Sacrifice wherein Christ Himself, together with the priest, acts in a peculiar manner as Mediator, prayers are addressed to the eternal Father through His only Son; nevertheless, it is not rare, and even in the very offering, prayers are also offered to the Divine Redeemer; since it ought to be clearly known and understood by all Christians that Jesus Christ is the same Son of God, and that He Himself is God. And thus, while the militant Church adores and prays to the unspotted Lamb and the sacred Host, it seems to respond in a certain way to the voice of the triumphant Church, which perpetually sings: "And every creature which is in heaven and on the earth and under the earth, and such as are in the sea, and all that are in them, I heard all saying: To him that sitteth on the throne and to the Lamb, benediction and honour and glory and power, for ever and ever."

175 Venerable Brothers, after, in this exposition of the mystery which encompasses our profound union with Christ, as the universal Teacher of the Church, we have illuminated the minds with the light of truth, we deem it fitting to add also incentives to your spirits, so that you may embrace this mystical Body with that charity which is not merely expressed in thought

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and words, but also in deeds. For if those who followed the Law of the Old Covenant sang this concerning their earthly homeland: "If I forget you, O Jerusalem, let my right hand forget its skill; let my tongue cleave to the roof of my mouth, if I do not remember you, if I do not set Jerusalem before me in my joy," how much more ought we to rejoice, with greater glory and more abundant joy, because we inhabit the City built of living and chosen stones upon a holy mountain, "that corner stone, Christ Jesus." Indeed, nothing can be conceived that is more glorious, more noble, or more worthy of honor, than to consider the holy, Catholic, Apostolic, and Roman Church, of which we are members, guided by one and the same.

[*Latin ed. p. 238*]

Acta Apostolicae Sedis — Commentarium Officiale 238. Summa omnium, ab uno Spiritu Divino perfundimur; una denique doctrina, unoque Pane Angelico, in hoc terreno exsilio nutritur, ut tandem aliquando, sempiterna in caelis beatitudine fruamur. Ne autem a tenebrarum angelo decipiamur, qui se in angelum lucis transfigurat, haec sit amoris nostri suprema lex: ut Christum Sponsum, quem Christus voluit et sanguine suo acquisivit, diligamus. Non modo ergo sacramenta, quibus Ecclesia, pia Mater, nos alit; non modo sollemnia, quibus nos solacio et laetitia afficit, ac sacra cantica et liturgici ritus, quibus mentes nostras ad caelestia erigit, carissima nobis sint; sed et sacramentalia, quae dicimus, atque varia illa pietatis exercitia, quibus eadem fidelium animos Spiritu Christi suaviter imbuunt et consolantur. Nec solummodo officium nobis est, pietatem eius maternam erga nos, ut filios decet, rependere; sed etiam auctoritatem eius, quam ab Christo accipit, revereri, quae intellectus nostros in obsequium Christi redigit; atque adeo eius legibus eiusque de moribus praeceptis, quae naturae nostrae, ab innocentiá primitiva lapsae, durioribus sunt, obtemperare iubemur; itemque rebellans, quod gerimus, corpus, voluntaria castigatione, compescere; quin immo, interdum, a iucundis etiam rebus, neque iis noxiis, abstinere admonemur. Nec satis est hoc Corpus mysticú diligere, divino Capite caelestibusque dotibus insigné; sed actuoso etiam amore idem prosequi debemus, prout in mortali carne nostra manifestatur, ex humanis nempe infirmisque elementis constans, etsi minus eadem ei loco congruunt, quem in venerando illo Corpore occupant. 178 179 Ut autem solidus eiusmodi atque integer amor in animis resideat nostris, in diesque augeatur, assuescamus necesse est, in Ecclesia ipsum Christum videre. Christus enim est, qui in Ecclesia sua vivit, qui per eam docet, regit, sanctitatemque impertit; Christus quoque est, qui varie se in variis suis socialibus membris manifestat. Ubi igitur, vivo hoc fidei spiritu, 1 7 8 1 7 9 Cf. 77 Cor., XI, 14. Cf. 77 Cor., X, 5. ,

[*Latin ed. p. 239*]

239 Let all the faithful strive, indeed, to live according to the teachings

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of the Most Holy Pope Pius XII, so that not only the higher members of this mystical Body will follow, and especially those from whom, by divine mandate, an account must one day be given concerning our souls, with due honor and obedience, but also that they will hold dear those towards whom our Lord Jesus Christ has a most special love: we speak of the sick, the infirm, and the ailing, who are in need of either natural or supernatural healing; of children, whose innocence is so easily endangered today, and whose little souls are like wax; and finally, of the poor, in helping whom, the very person of Jesus Christ showed the greatest mercy. For, as the Apostle rightly admonishes: "Much more do the members that seem to be weaker, have need of us; and those members of the body which we think to be more honorable, have not the more honor. But our God is made manifest in the weakness of his members." We deem it necessary, in the present time, and with the utmost awareness of our duty, to reiterate this most important sentiment, as we observe with great sorrow those who are deformed in body, afflicted by hereditary diseases, and, as it were, a burden to society, sometimes deprived of life; and this is presented by some as a new invention of human progress, most suitable for the common good. But who, with a heart, does not see that this is vehemently opposed, not only to the natural and divine law, inscribed in the hearts of all, but also to the highest sentiments of humanity? Therefore, the blood of these, who are all the more precious to our Redeemer because they are worthy of greater mercy, "cries out to God from the earth."

180:181 182 183 (Cf. Hebrews XIII, 17. 1 Corinthians XII, 22-23. Cf. Decree of the Holy Office, December 2, 1940: A.A.S., 1940, p. 553. Cf. Genesis IV, 10.)

Now, in order that this sincere charity, with which we ought to recognize our Lord in the Church and among its members, may not gradually diminish, it is very fitting to contemplate Jesus Himself, as the supreme example of love for the Church. And first, let us imitate the breadth of this love. Indeed, the Church is the Bride of Christ; yet, the divine Bridegroom's love extends so widely that it excludes no one.

[*Latin ed. p. 240*]

240 Acta Apostolicae Sedis – The Official Commentary embraces the entire human race in its Spouse. For this reason, our Savior shed His blood, so that all men, separated by nation and lineage, might be reconciled to God through the Cross, and so that He might command them to coalesce into one Body. Therefore, true love for the Church demands not only that we be members of one another in the Body itself, concerned for one another, rejoicing when one member rejoices, and sympathizing when one suffers, but also that we recognize as brothers those other men who are not yet united with us in the Body of the Church, brothers according to the flesh of Christ, and that we call them to join us in seeking the same eternal salvation.

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Indeed, alas, even today there are those who boast of their exclusiveness, hatred, and envy, as if these were something to be praised and that they enhanced human dignity and human virtue. However, while we lament the grievous fruits of this doctrine, we follow our peaceful King, who taught us not only to love those who are not of the same race or lineage, but even to love our enemies. We, with hearts filled with the sweetest sentiments of the Apostle of the Gentiles, sing of the length, breadth, height, and depth of the charity of Christ; a charity which no diversity of race or manners can diminish, nor the vastness of the oceans, nor even wars, whether just or unjust, can dissolve. At this most grave hour, Venerable Brothers, when so many sorrows lacerate bodies and afflict minds, all must be stirred up to this sublime charity, so that, with the combined efforts of all the goods of men – especially remembering those who dedicate themselves to associations of every kind to provide assistance – such immense spiritual and material needs may be met with extraordinary piety and mercy; and so that the studious generosity and inexhaustible fecundity of the mystical Body of Jesus Christ may shine forth everywhere among the nations. 1841 185 186 187 188 1 M 185 Cf. Rom., XII, 5; 1 Cor., XII, 25. Cf. 1 Cor., XII, 26. 186 Cf. Luke, X, 33-37. 187 Cf. Luke, VI, 27-35; 188 Cf. Eph., III, 18. MATTH., V, 44-48.

[*Latin ed. p. 241*]

241 By the Authority of the Holy Father. Since the amplitude of charity, with which Christ loved the Church, is actively responded to by constancy in Him, we too, with all our steadfast and diligent will, should cherish the mystical Body of Christ. Furthermore, no hour can be assigned, from the time that our Redeemer, from His Incarnation, when He first laid the foundation of the Church, until the end of His mortal life, that He did not, with shining examples of His sanctity, and through preaching, conversation, convening, and upholding, labor to form or strengthen the Church, even to the point of exhaustion; although the Son of God did not labor. Therefore, we desire that all, those who recognize the Church as their mother, diligently strive, not only the sacred ministers, and those only who have dedicated themselves to a religious life, devoted to God, but also others, as members of the mystical Body of Jesus Christ, to diligently and earnestly labor, each in their own way, for the edification and growth of that same Body. And that they may understand this in a particular way, which they already do commendably, we encourage those who, serving in the ranks of the Catholic Action, provide helpful assistance to the sacred pastors and priests in their apostolic work; and also those who, in pious associations, provide helpful assistance for the same purpose. Indeed, no one can fail to see that the diligence of all of them is of the highest importance and of the greatest significance in the present circumstances. Nor can we pass in silence the fathers and mothers of families, to whom our Savior has

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entrusted the most tender members of His mystical Body; therefore, we earnestly urge them, for the love of Christ and the Church, to carefully attend to the duties entrusted to them; and to protect that charge from every kind of danger, with which it is so easily beset today. In a particular way, our Redeemer showed His most ardent love for the Church through pious supplications, offered to the Heavenly Father for Her. Indeed, as we recall only briefly, Venerable Brothers, all know that, about to suffer the Cross, He poured forth fervent prayers for Peter, for the other Apostles.

[*Latin ed. p. 242*]

Acts of the Apostolic See - Official Commentary. This [prayer] is, indeed, for the benefit of all those who, through the preaching of the divine word, are to believe in it. Following the example of Christ, we daily implore the Lord of the harvest to send laborers into His vineyard; and daily, the prayers of all of us are raised to heaven, and all things are commended to the members of the mystical Body of Jesus Christ. In particular, the sacred pastors, to whom the special care of each of their dioceses is entrusted; and then the priests, religious men and women, who, having been called by God, both among their own people and in foreign lands, safeguard the Kingdom of the Divine Redeemer, are remembered. Nor is this common supplication forgotten by any member of this venerable Body; and especially those are remembered who are either oppressed by the sorrows and hardships of this earthly life, or who are being purified by the fire of purgatory. Nor are those overlooked who are being instructed in the Christian precepts, so that they may, as soon as possible, be cleansed and reconciled by the laver of baptism. And we ardently desire that these common prayers also benefit those who have not yet been enlightened by the truth of the Gospel, nor have entered into the safe fold of the Church; or who, although immersed in the person of Jesus Christ on earth, are separated from us by the miserable division of faith and unity. For this reason, let us repeat that divine prayer of our Savior to the Heavenly Father: "That they all may be one, as thou, Father, in me, and I in thee; that they also may be one in us: that the world may believe that thou hast sent me." Also, those who do not belong to the visible Catholic Church are, as you know, Venerable Brothers, from the very beginning of Our pontificate, entrusted to the protection and supreme governance of Heaven. We solemnly affirm that, following the example of the Good Shepherd, nothing is more dear to Us than that they may have life, and have it abundantly. This solemn [declaration] of 1911, 1912, 193, 194, refers to Cf. John 17, 191, Cf. John 17, 20-23, 9-19. 193, Cf. Matthew 10, 38; Luke 10, 2. 19, Cf. John 17, 21. 194, Cf. Encyclical Letter Summi Pontificatus: A. A. S., 1939, p. 419.

[*Latin ed. p. 243*]

By the authority of the Most Holy Pope Pius XII, we desire, through these

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letters in which we have praised the "great and glorious Body of Christ," and with the prayers of the entire Church, to reiterate what we have stated in our Encyclicals, inviting all, both individually and collectively, with the most loving heart, to strive, freely and willingly, to detach themselves from that state in which they cannot be secure of their own eternal salvation; for even if, through some unconscious desire and intention, they are drawn to the mystical Body of the Redeemer, they are nevertheless lacking those many and great heavenly graces and helps which are available only in the Catholic Church. Therefore, let them enter into Catholic unity, and let us all, united with us in the one Body of Jesus Christ, come together in the most glorious society of love, with one head. We await them with open and outstretched hands, always offering prayers for the spirit of love and truth, not as strangers, but as those entering their own and paternal home. But if we desire that the entire mystical Body of Christ may continually intercede with God, so that all who are wandering may enter the one fold of Jesus Christ as soon as possible, we must nevertheless declare that it is absolutely necessary that this be done spontaneously and willingly, since no one can believe unless he wills it. Therefore, if anyone, not believing, is compelled to enter the building of the Church, to approach the altar, and to receive the sacraments, they certainly do not become true Christians; for faith, "But without faith it is impossible to please God. For he that cometh to God must believe that he is," must be a "free offering of the intellect and the will." Therefore, if it should ever happen that someone is compelled, against the constant doctrine of this Apostolic See, to embrace the Catholic faith unwillingly, we cannot help but, according to the conscience of our office, condemn such a thing.

[*Latin ed. p. 244*]

Acts of the Apostolic See - Official Commentary. Since men freely enjoy their will, and can even, driven by disturbances of the mind and wicked desires, abuse their freedom, it is necessary that they be effectively drawn to the truth by the Father, through the Holy Spirit, His beloved Son. If, alas, many are still straying from the Catholic truth, and are unwilling to grant their consent to the divine grace that strives towards them, this happens not only because of themselves, but also because the faithful do not offer fervent enough prayers to God for this very reason. We urge all, burning with love for the Church, and following the example of the Divine Redeemer, to continually offer such prayers. And indeed, especially in the present circumstances, it seems not only opportune but necessary that fervent prayers be offered for kings and princes, and for all those who govern the people, so that they may be able to assist the Church externally, and that, with affairs arranged in proper order, "the work of justice is peace," through divine charity, the weary human race may emerge from the terrible waves of this time, and that the pious Mother Church may live a quiet and tranquil

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life in all piety and chastity. It must be demanded from God that all who govern the people love wisdom, so that this most serious judgment of the Holy Spirit may never fall upon them: "The Most High will examine your works, and He will search out your thoughts; forasmuch as, when you were ministers of His kingdom, you judged not rightly, neither did you observe the law of justice, nor did you walk according to the will of God. For behold, His countenance is severely turned against all who are in power. For to whom much is given, of him much shall be required; and to whom they commit much, of him they shall receive much more severely." For God does not regard a person, nor does He fear the greatness of anyone; for He made both the small and the great, and He has equal care for all; but He inflicts a more severe punishment on the stronger. Therefore, to you, 203204205206203204205208 Cf. AUGUSTINE, Ibid., sec. XXXII, 17. Cf. 1 Timothy, II, 2. Cf. Wisdom, VI, 20.

[*Latin ed. p. 245*]

"Kings are these my words, that you may learn wisdom and not err." 207 Not only did Christ the Lord demonstrate His love for His spotless Bride through constant prayer and diligent labor, but also through the pains and torments which He willingly, lovingly endured for Her. "For when He loved His own, He loved them unto the end." And He acquired the Church only through His and His own blood. Therefore, desiring to follow the footsteps of our King, so that our salvation may be safely secured, let us proceed: "For if we are made like His death, we shall also be made like His resurrection," and "if we die with Him, we shall also live with Him." This also demands active and efficacious charity, both from the Church and from those whom the Church creates for Christ. For although our Savior merited an infinite treasure of graces for His Church through grievous torments and a bitter death, yet, according to God's providence, these graces are distributed to us only in part; and the abundance or scarcity of these graces depends in no small measure on our own actions, by which such a heavenly outpouring, spontaneously given by God, is drawn down upon the hearts of men. Indeed, this abundant outpouring of heavenly graces will certainly occur if we not only offer fervent prayers to God, especially by piously participating in the Holy Sacrifice of the Eucharist, if possible, daily, but if we also strive to relieve the sufferings of the needy through the works of Christian charity, and if we prefer the imperishable goods of this age, and if we restrain this mortal body through voluntary afflictions, denying it what is licit, and even imposing hardships and difficulties upon it; and finally, if we receive the labors and pains of this present life as if delivered into our hands by God Himself. Thus, according to the Apostle, "we shall complete those things that are wanting of the sufferings of Christ, in our flesh, for His Body's sake, which is the Church." 203 209 210 211 3 1 2 207 2 9 8 2 0 9 210 211 2 1 2 Ibid., VI, 4-10. JOHN XIII, 1 Cf. Acts XX, 28.

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Rom. VI, 5. 2 TIM. II, 11 A faithful saying. Cf. COL. I, 24.

[*Latin ed. p. 246*]

MG Acta Apostolicae Sedis - Commentarium Officiale. While we are writing these things, alas, a countless multitude of the wretched is brought before our eyes, concerning whom we lament with sorrow: the sick, the poor, those maimed in body, those living in widowhood or orphanhood, and many others who, through their own or the harshness of others, are often prolonged to the very point of death. Therefore, we exhort all, who, for any reason, are lying in sadness and distress, with a paternal heart, to look confidently to heaven and to offer their troubles to Him who will one day render them abundant recompense. And let all remember that their suffering is not in vain, but is, for themselves and for the Church, exceedingly beneficial, if they, being determined to this end, patiently endure it. Indeed, daily devotion offered to God, which is the practice of the members of that pious association which is called the sodality of prayer, greatly contributes to achieving this purpose. And we earnestly commend this sodality to you, as it is most pleasing to God. Since, at no time, should we cease to strive for the salvation of souls, and our pains are associated with the sufferings of the Divine Redeemer, let this be especially the duty of all today, Venerable Brothers, while a great conflagration of war is almost setting the entire world on fire, and while so many deaths, so many miseries, and so many troubles are being caused; and let it also be the duty of all today, in a special way, to abstain from vices, from the temptations of the world, and from unrestrained bodily pleasures, and also from the emptiness and vanity of earthly things, which have no connection with cultivating the soul in a Christian manner, nor with attaining to heaven. Rather, let the most serious words of our immortal Predecessor, Leo the Great, be instilled in our minds, who affirms that we have been made the flesh of the Crucified; and let that beautiful prayer of St. Ambrose be remembered: "O Christ, open to me the Gate of the Cross, which is salvation for the erring, in which alone is rest for the weary, in which alone live those who die."

Before we bring our writing to an end, we must not...

[*Latin ed. p. 247*]

From the Acts of Pope Pius XI, we cannot but urge all, again and again, to love the Holy Mother Church with studious and active charity. For her safety and for her more blessed, more abundant growth, let us daily offer to the Eternal Father our prayers, our labors, and our anxieties, if indeed the salvation of the entire human family, redeemed by divine blood, is dear to our hearts. And as the heavens are darkened by flashing clouds, and great divisions intrude upon the entire human community and upon the Church itself, we entrust ourselves and all that we have to the Father of mercies, beseeching Him: "Look down, we implore You, upon Your family, for

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whom our Lord Jesus Christ did not hesitate to undergo torment with the hands of evildoers and the Cross." May these our paternal wishes, which are also surely yours, obtain true love for the Church from the Virgin Mary, whose most holy soul was, more than all others created by God, filled with the divine Spirit of Jesus Christ; and who consented to be "the mother of all living," so that "a certain spiritual marriage" might be had "between the Son of God and human nature." She was the one who bore Christ, the Lord, already adorned with the dignity of the Head of the Church in her virginal womb, in a wondrous birth, as if she were giving birth to the very fount of all heavenly life; and she presented Him, newly born, to those who had come first from the nations of the Jews and Gentiles, as Prophet, King, and Priest. Furthermore, through her, her mother, granting a request "in Cana of Galilee," she performed a marvelous sign, by which "His disciples believed in Him." She was the one, who, free from all personal or hereditary blemishes, was always most closely united with her Son, and offered Him, together with the holocaust of her maternal rights and maternal love, in Golgotha, as a new Eve, for all the sons of Adam, who were bound by their fall, to the Eternal Father; so that, as she was the mother of our Head in body, she might become, in spirit, the mother of all her members, for a new title of both sorrow and glory.

[*Latin ed. p. 248*]

Acts of the Apostolic See - Official Commentary on all matters. She herself, through her most fervent prayers, obtained that the Spirit of the Divine Redeemer, already given on the Cross, might bestow extraordinary graces upon the newly born Church on the day of Pentecost. Finally, she, enduring her immense sufferings with a courageous and steadfast spirit, more than all the faithful, truly the Queen of Martyrs, "fulfilled what was lacking in the sufferings of Christ... for the sake of His Body, which is the Church"; and the mystical Body of Christ, born from the pierced Heart of our Savior, she followed with the same maternal care and devoted charity with which she nourished and nurtured the infant Jesus in the cradle. Therefore, she, the most holy Mother of all the members of Christ, to whose Immaculate Heart all men confidently consecrate themselves, and who now shines in heavenly glory of body and soul, and who reigns together with her Son, strives that the abundant streams of graces may flow unceasingly from the highest Head to all the members of the mystical Body; and also, with her most present protection, as she did in times past, so also in the present, she protects the Church, and may obtain for it and for the entire human community, at long last, more peaceful times from God. With this hope in the heavens, and as a pledge of heavenly graces, and as a witness of Our particular benevolence, We impart, with a generous heart, the Apostolic Blessing to each and every one of you, Venerable Brothers, and to each of your congregations. Given at Rome, near Saint Peter, on the twenty-ninth

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day of the month of June, in the feast of the Holy Apostles Peter and Paul, in the year 1783, in the fifth year of Our Pontificate.

"PIUS PP. XII"

(References: Co., i, 24. Cf. Off. Ssmi Cordis in hymno ad vesp. Cf. Pius X, Ad diem illum : A. S. S., XXXVI, p. 453.)

[*Latin ed. p. 249*]

Year and Volume XXXY, August 1943 (Series H, Volume X) - No. 8. ACTA APOSOLICAE SEDIS. OFFICIAL COMMENTARY. PAPAL ACTS. APOSTOLIC CONSTITUTION OF TABORE, CONCERNING KILIMA-NYARO AND DODOMA (MBULU). PORTIONS ARE DETACHED FROM THE APOSTOLIC VICARIATES OF TABORE AND KILIMA-NYARO, AS WELL AS FROM THE APOSTOLIC PREFECTURE OF DODOMA, FROM WHICH THE NEW APOSTOLIC PREFECTURE OF MBULU IS ESTABLISHED. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE, IT SEEMS TO BE OF GREAT BENEFIT TO THE WORK OF EVANGELIZATION IN THE LANDS OF THE UNBELIEVERS, TO DIVIDE TERRITORIES OF MISSIONS WHICH ARE EXCESSIVELY EXTENSIVE INTO PARTS, AND TO ESTABLISH NEW MISSIONS, COMMITTING THEM TO THE ADMINISTRATION OF OTHER BISHOPS. THIS, INDEED, HAS ALMOST BEEN DEEMED NECESSARY IN BRITISH EAST AFRICA, AND A NEW APOSTOLIC PREFECTURE IS TO BE ESTABLISHED THERE. THEREFORE, WITH THE COUNSEL AND FAVORABLE VOTE OF THE VENERABLE BROTHERS, OUR SACRED COLLEGE OF CARDINALS, PRESIDING OVER THE SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH, AND WITH THE ASSISTANCE OF THE VENERABLE BROTHER Anthony Riber, titular Archbishop of Dara and Apostolic Delegate for Missions in Africa, and after all matters have been carefully considered and with certain knowledge, by the fullness of Our Apostolic Authority, from the Tabore Vicariate, entrusted to the Society of African Missionaries, the entire civil district of Mkalama, as well as the entire civil... ACTA, Volume X, No. 8. - 24-8-1943. • 17

[*Latin ed. p. 250*]

The Acts of the Apostolic See – Official Commentary 250. We establish the district of Mbulu, partly belonging to the same Vicariate of Tabora, and partly to the neighboring Apostolic Vicariate of Kilima-Nyaro, which is entrusted to the Congregation of the Holy Spirit, and also the entire civil district of Singida, partly belonging to the same Vicariate of Tabora, and partly to the Apostolic Prefecture of Dodoma, entrusted to the Congregation of the Passion, and we erect this territory, thus divided and constituted, into a new Apostolic Prefecture, named Mbulu, which we entrust to

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the care of members of the Society of the Divine Word, who are already diligently working there, for Our pleasure and that of the Apostolic See. Therefore, we grant to this new Apostolic Prefecture of Mbulu, and to its Prefects Apostolic for the time being, all rights, privileges, honors, and powers, with which other Apostolic Prefectures throughout the world and their superiors are lawfully endowed and enjoy; and we likewise subject them to the same obligations and duties with which others are bound. We will and command that all of these things, as above established and constituted, be considered valid and effective, notwithstanding any contrary provisions. Furthermore, we decree that these Letters, whether transcribed or excerpted, even if printed, shall have the same full force and effect as if they were presented or shown, provided that they are signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office. To no one shall it be permitted to infringe or contradict this document of division, erection, constitution, commission, statute, and Our will. If anyone should presumptuously dare to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, near St. Peter, in the year of Our Lord nineteen hundred and forty-three, on the thirteenth day of the month of April, in the fifth year of Our pontificate.

ALOISIUS Card. MAGLIONE

P. Card. FUMASONI BIONDI

Secretaries of State

S. Congregation for the Propagation of the Faith

Prefect

Joseph Wilpert, Dean

Protonotary

Francis Hannibal Ferretti, Substitute

Place: Lead, Registry in the Archives, Apostolic, vol. LXVII, n. 20 – Al. TrussaròU.

Apost. Protonotary.

[*Latin ed. p. 251*]

ACTS OF POPE PIUS XII, LETTER 251. TO THE PAROCHIAL AND COLLEGIATE CHURCH, LOCATED IN "TAGGIA," WITHIN THE DIOCESE OF VENTIMIGLIA, ERECTED UNDER THE TITLE OF SAINTS JAMES AND PHILIP, WHICH IS DECORATED WITH THE DIGNITY AND TITLE OF A MINOR BASILICA.

PIUS PP. XII. For the perpetual memory of this event.

The Bishop of Ventimiglia informs us that the parochial church, dedicated to Saints James and Philip, located within the boundaries of his diocese in "Taggia," was built in the seventeenth century through the generos-

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ity of Cardinal Gastaldi of the Holy Roman Church, a native of Taggia, and, as is said, designed by the renowned Bernini. This temple, therefore, stands out for its noble structure and its size, and it is adorned with numerous works of art, both painted and sculpted.

Among the altars that adorn the church, a prominent place is held by the precious altar upon which stands the image of the Sacred Heart of the Immaculate Virgin Mary, located in a spacious and beautifully decorated chapel, which is called the Marian Sanctuary by the clergy and the people, who come to it not only from the city and the neighboring province, but also from other regions of Italy, often in the manner of pilgrims. Therefore, works of piety and charity flourish near the sanctuary of this miraculous image, which was adorned with a golden crown in the year 1856, and which are for the good of the faithful.

Furthermore, since the church itself is a collegiate church, a chapter of canons diligently performs the sacred functions and ceremonies therein; and this is all the more so because in this church, which is adorned with precious sacred furnishings, many relics of saints are venerated, and to which the Apostolic See has granted generous indulgences.

Therefore, when the Most Reverend Brother, the present Bishop of Ventimiglia, humbly made supplications to Us, that We would deign to elevate this parochial church of Taggia to the rank of a Minor Basilica, We considered it an opportune matter to grant such requests.

After due deliberation with Our Most Reverend Brother, the Cardinal of Praeneste, Bishop of the Sacred Congregation of Rites, by Our Apostolic authority, and by the tenor of these present letters, We hereby permanently elevate the aforementioned parochial and collegiate church, erected under the title of Saints James and Philip, located in "Taggia," within the boundaries of the Diocese of Ventimiglia, to the title and dignity of a Minor Basilica.

Notwithstanding any obstacles to the contrary.

These things We have decreed with paternal benevolence.

[*Latin ed. p. 252*]

252 Acta Apostolicae Sedis – Official Commentary. We grant and decree that these present Letters shall always be firm, valid, and efficacious, and shall produce and obtain their full and complete effects, and that they shall apply to the Taggiensi church, as well as the Mariali Sanctuary; and that it shall be rightly judged and defined that whatever, concerning these matters, should be attempted by anyone, with any authority whatsoever, knowingly or unknowingly, shall be null and void from this moment forward. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the eleventh day of the month of February, in the year 1943, during the fourth year of Our Pontificate. A. Card. MAGLIONE, Secretary of State. LETTERS

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TO THE MOST EM. D. FRANCISCUS, BISHOP OF TUSCULUM. To His Eminence, Cardinal Marchetti Selvaggiani, Vice-Prefect of the Sacred Congregation in the City. Most Eminent Signor Cardinal, We desire that Our words reach you at this hour of particular bitterness, in which Our soul is immersed. You know well how the sad spectacle of massacres and ruins, a painful hallmark of the present war! – has driven Us, from the very beginning of the conflict, to attempt every means to ensure that, even amidst the clash of arms, sentiments and dictates of humanity would not be completely overwhelmed and stifled by passions. Therefore, in Our Messages to all the faithful, We reminded the belligerents, from whatever side they fought, that if they wished to maintain the dignity of their Nations and the honor of their arms, they must respect the safety of peaceful citizens and the monuments of faith and civilization. Consider, We wished to say to them, what severe judgment future generations will give to those who destroyed what should have been jealously guarded as the wealth and pride of all humanity and the progress of peoples. Consider that hatred has never been the father of peace, and the resentment arising from vast and unnecessary destructions will bring about, later on, a less stable and serene day of peaceful reconciliation, which cannot consist in the humiliation of the vanquished, but rests and is consolidated only in fraternal...

[*Latin ed. p. 253*]

Acts of Pope Pius XII, 25S: A conciliatory harmony of spirits, a moderator of passions, and a vanquisher of rancors.

As Bishop of this beloved City, We diligently endeavored – and you, Lord Cardinal, have followed all Our steps – to ensure that the horrors and damages of bombardment would be spared to Our beloved Rome. Without mentioning the immense historical importance of the ancient City, for Us, Rome is the holy city of Catholicism, raised to a new and more brilliant glory in the name of Christ, rich in wonderful monuments of religion and art, a guardian of most precious documents and relics: Rome, in whose catacombs were, in times of fiercer persecution, the first refuges of the Christian people and the martyrs who hallowed the amphitheaters and circuses, to whose tombs one still descends to pray as in the cradle of Christianity; Rome, within whose territory are scattered the Dicasteries of the Roman Curia, numerous Pontifical Institutes and Works; international organizations and Colleges dependent on Us; so many and so many sanctuaries, in addition to Our superb Patriarchal Basilicas; so many libraries and works of the most famous geniuses of the fine arts; Rome, where so many come from all over the world to learn not only the faith, but also ancient wisdom, and regard it as a beacon of civilization founded on Christian virtues.

But moreover, almost at the center of the City – and therefore exposed to dangers of aerial attack – is Our City of the Vatican, an independent and neutral State, which houses inestimable treasures of faith and art, a

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sacred heritage not only of the Apostolic See, but of the entire Catholic world. We made all of this clear and repeatedly emphasized it, recommending to those responsible, in the name of human dignity and Christian civilization, the safety of Rome. It seemed to Us permissible to hope that the weight of such evident reasons; the authority with which, however undeservedly, We are invested; the common recognition of Our superior impartiality and the extensive and constant charitable activity We have carried out for the benefit of all, without distinction of nationality or religious confession, would have brought Us, amidst so many sorrows, the comfort of finding acceptance from both belligerent parties for Our concern in favor of Rome.

But unfortunately, this Our very reasonable hope has been disappointed. And now what We lamented has happened: what, fearing, We foresaw, is a very sad reality, because one of the most illustrious Roman Basilicas, that of Saint Lawrence outside the walls – sacred to the veneration of all Catholics for its ancient memories and for the most noble tomb of Our venerated Predecessor, Pope Pius IX – is now, for the most part...

[*Latin ed. p. 254*]

254 Acta Apostolicae Sedis - Commentarium Officiale, destroyed. While contemplating those ruins of the illustrious temple, the words of the prophet Jeremiah came to mind: "Then was gold changed, the finest color was gone; the precious stones are scattered... How do you observe the stones of the sanctuary?" The painful experience of these events once again demonstrates how, despite all precautions that may be taken, it is almost impossible to prevent, on this sacred soil of Rome, the desecration of venerable buildings. Therefore, We feel it Our duty to once again raise Our voice in defense of the highest virtues that adorn both human and Christian greatness, also because it is Our sacred intention, as Our heart urges Us, to protect and defend, before the opinion of all well-minded people and the judgment of future generations, the deposit that has been entrusted to Us to safeguard and transmit. Our word, if it springs from a wounded heart, should not be an incitement to resentment and hatred, but rather a persistent, and – We hope – effective call to a noble understanding of the sacred destiny of Rome, no less than of humanity and Christian charity. To Our diocesans of Rome, so severely afflicted, and whose miserable condition We have been able to see with Our own eyes, amidst the recent ruins, We have sought to come to their aid immediately with all the means at Our disposal. To them We say: Show today, more than ever, the ardor and proof of that faith for which the Apostle of the Gentiles already praised your ancestors. May Christian resignation make you acceptable in your suffering and deprivations. May misfortune be for you an incentive to purify your souls, to atone for your sins, to return to, or draw closer to, the Lord. To all Our children, who look to Rome and

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to the Vicar of Christ, Who, as Bishop, is their particular and affectionate father, wherever they may be – and especially to those throughout the world whose experience of their own and others' suffering has made them more compassionate towards the many human miseries – We address with paternal insistence the invitation to raise confident prayers to the Lord, that He may hasten the hour of His mercy, when, with weapons laid down and minds calmed, the light and joy of true peace will return to this troubled world. With this hope in Our hearts, We impart to You, Lord Cardinal, to Our beloved clergy and people of Rome, the Apostolic Blessing. Given at Rome, near St. Peter's, on the 20th day of July in the year 1943, the fifth of Our Pontificate. PIUS PP. XII

1 Thren. 4, 1.

[*Latin ed. p. 255*]

Acts of Pope Pius XII, 255, II, To the Most Reverend Aloysius, Cardinal Maglione, Prefect of the Congregation for Public Affairs of the Church: Appeals are made for the reconciliation of the peace of nations.

Beloved Son, health and the Apostolic Blessing.

While the most grievous discord among brotherly nations is spreading, and the years bring not only the suffering and ruin of armies, but also the cruel affliction of entire populations, We, who with paternal concern bear in mind the sorrows and anxieties of all, spare no effort to restore charity in place of strife, and to bring about mutual understanding and the blessings of serene peace in place of discord and contention.

And now, since the voices of men seem deaf to our anxious and pleading appeals, We turn our sorrowful eyes to the Father of mercies and the God of all consolation; and We desire that all may be drawn back to Him through repentance and prayer.

We have already done this many times, as you know, since this terrible war began; but, yielding readily and willingly to the wishes of many of our sons, who bring their requests to Us from all sides, We deem it necessary to repeat this appeal at present, while the heavens, rather than clearing, are darkened by heavier clouds.

Indeed, through you, Beloved Son, We wish to urge again and again all, and especially the sacred pastors, who everywhere govern the flock entrusted to them, that, as the differences among men seem to weigh more heavily upon the Christian family of nations, so much more fervent prayers should be offered to God and to His divine Mother.

And We hope that this will be done especially on the approaching feast day, dedicated to the Virgin Mary, who, having been received into heaven, as the most loving Mother of God, may, moved by pity for the ruin, the miseries, and the anguish of so many of her children, and through the gracious intercession of her beloved Son, calm the minds, extinguish hatreds and

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strife, restore harmony, and finally allow that Christian peace to shine forth, by which alone victorious and vanquished peoples, united not by force, but by justice and equity, may enjoy lasting tranquility and prosperity.

Let all offer these prayers and supplications, as a sacred and earnest plea; and may life, in the case of each individual, be conformed to these prayers and to the precepts of Christ, and according to the Christian manner.

[*Latin ed. p. 256*]

The Acts of the Apostolic See – Official Commentary – urge all to strive to surpass others in piety; and may it so happen that, amidst the raging arms of the warring factions, the arms of charity, prayer, and fraternal fellowship may prevail. It is, moreover, permitted to us to exhort, in a most special manner, the beloved children of Italy, that they, in this most grave and momentous time, emulate the Christian virtues of their ancestors; that they emulate faith; and that, as in former ages, so now, through public prayers offered to God, as we and they desire, they may obtain, through the countless intercession of the saints, whom their blessed land has brought forth to heaven throughout the course of all ages. Therefore, beloved Son, we entrust to you the task of communicating these paternal exhortations of ours in the most suitable manner, especially to the sacred dignitaries of the entire Catholic world, whom we know to be most devoted to our paternal will at all times. Meanwhile, under the auspices of heavenly blessings, and as a testament of our benevolence, we bestow upon you, beloved Son, and upon all those whom we have in Christ as our children, our Apostolic Blessing with all our love. Given in Rome, at St. Peter's, on the fifth day of August, in the year 1943, in the fifth year of our pontificate. PIUS PP. XII

ALLOCUTIONS

1. The Supreme Pontiff, on June 26th of the year 1943, using the most noble words with which the Most Excellent Mr. Harry Holma, the extraordinary envoy of Finland, presented public letters with free mandates, spoke as follows:

"Monsieur le Ministre, Scarcely a year has elapsed since the re-establishment of official relations between the Holy See and the Republic of Finland: this brief, yet momentous period, has been sufficient to bring these relations to a high degree of mutual understanding and reciprocal trust. In our joy at observing this fact, which is also advantageous for the Church and for the State, we would not wish to let pass the opportunity offered to us by the solemn inauguration of..."

[*Latin ed. p. 257*]

By the authority of the Most Holy Fathers, John XII, 257, we express our profound satisfaction and convey to Your Excellency the sentiments of welcome that we extend to you, ensuring that our cordiality corresponds to the fortunate relations existing between the two Powers. Through your

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esteemed person, His Excellency, the President of the Republic, has manifested his adherence to our tireless efforts to restore the happiness of the world upon its true foundations, which, established by the Creator Himself, remain immutable despite the variety of forms and social organizations. The terms used by him have greatly pleased us. Indeed, in his words, we find evidence that the eyes of the leaders, who watch over the destiny of the noble Finnish nation, amidst current difficulties and under the heavy burden of responsibilities, are fixed upon the essential moral problems, the solution of which marks the first step towards the salvation of individuals, peoples, and the community of nations. These principles, shining like the North Star in the dark night of present events, reveal to wandering and disoriented peoples the designs of the Eternal; from their clear understanding, and from the resolution to translate them into practice for the near future, will ultimately depend whether the demon of discord, who currently reigns, will yield to the angel of sincere concord and benevolent fraternity. We have particularly appreciated, in the declaration of the Finnish Head of State, and as Your Excellency has rightly pointed out, the fact that the activity undertaken by the Holy See for the cause of peace and the prosperity of all peoples, finds the unanimous assent of the nation. The warm emotion that animates, in particular, this part of your discourse, is for us a testament to the moral sense, the seriousness, and the delicacy with which your people recognize and seek to implement these laws, these spiritual values, a precious fruit of the Christian conception of life. We offer our most fervent wishes that, at the end of this gigantic struggle, a source of untold sorrow for the hearts of so many of its sons, the Finnish nation, after having, in its long and often arduous journey through the centuries, overcome all difficulties and obstacles, may finally find itself in the presence of a global conscience, instructed by the experience of past errors, which aspires only to peace founded on the eternal principles of a just and honest justice, resolved to react against falsehood and the disastrous supremacy of force.

[*Latin ed. p. 258*]

Acta Apostolicae Sedis - Official Commentary 258, with the same measure for the respect of the rights of others and for the assertion of one's own right. The advent and preparation of such a disposition of minds is the subject of Our constant concern. It is in this serene atmosphere that, simultaneously, the necessities of vital space and the requirements of good neighborly relations will apply equally to the great and the small, to the strong and the weak. The spiritual conquest of this sound legal conception, purified of all traces of the untamed instincts of violence and greed, must first and foremost mature within a people, so that it may then hope to see, beyond its borders, hearts welcoming this elevated and salutary message, but which demands sacrifices. With the confidence that the blessing of Heaven will not fail the effort directed towards such a high and difficult

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ideal, We respond with all Our heart to those sentiments expressed by His Excellency, the President of the Republic, for Our person and for the exercise of Our Apostolic office; and We invoke the protection of the Almighty upon all classes of the Finnish nation, and in a particular way upon the youth, upon all those who bear the greatest share of the pains and sacrifices of this war. As for you, Mr. Minister, be assured that, in the fulfillment of your high mission, you will find with Us all the understanding, benevolence, and prompt assistance that is due from a very worthy and learned representative of a nation so noble, so tried, and so dear to Our heart. On the 4th day of the month of July, in the year 1918, the Supreme Pontiff, giving thanks to the Italian National Council for the 25 years of his episcopate, spoke these words: "From Our lips always emerges, moved and grateful, the word of satisfaction for the numerous gatherings of the faithful who come to Us with filial devotion; today, and in this hour, a more lively and ample joy bursts forth from the depths of Our soul, because it arises from the indelible memory of Our episcopal consecration, a memory that sums up in Our mind Our entire life and its..."

[*Latin ed. p. 259*]

By the authority of the Most Holy Pope XII, paragraph 259, those who accompanied Me. The distinguished Italian National Committee, of which you, Venerable Brothers and beloved sons, have been a part, has wished to delve into this depth of My heart and overcome the silence in which We would have liked to conceal the sentiments of Our spirit in the meditations on the greatness and mercy of God towards Us. Therefore, how can We not greet with particular pleasure and gratitude, here gathered around Us, guided by the venerable Cardinal Dean of the Sacred College, the Presidency and the Members of the Committee, who, in difficult times, have known how to demonstrate such zeal and diligence, as to obtain in Italia such widespread support in fostering devotion towards the Chair of Peter, in preparing for the erection of a temple to Our holy Predecessor and Patron, Eugene I, and in overseeing the publication of a volume that harmoniously combined art, science, and religion? Of these proofs of affection for Us and of the exaltation of the Church, the devoted and noble address of the Most Reverend Cardinal Lavitrano, President of the Committee, eloquently spoke. Oh, why is he not present? His enlightened and courageous concern for the people entrusted to him has kept him in his archdiocese, an indefatigable pastor and comforter of his flock, so severely struck and afflicted. He, though far from here, seals the conclusion of the year commemorating the fullness of Our priesthood, present among Us with his spirit, while openly interpreting the thoughts, aspirations, and desires of the Italian Catholic people. The year just past elevates Us to God and allows Us, as it were, in a vision, to contemplate, amidst the storms of human events, a source overflowing with heavenly favors and super-

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natural goods, the more suitable to need and ardently invoked, the more the minds have been pressed by every kind of distress and sorrow. To this consideration, We, on the one hand, raise a hymn of thanksgiving to the infinite liberality and provident generosity of the Lord, who does not allow tribulation to exceed Our strength, but wills that from temptation We derive spiritual profit; on the other hand, We address to you, members of the National Committee, and to your collaborators, a heartfelt and paternal thanks, and We praise you for the manifold and devoted expertise, the complete dedication, the fraternal understanding with which you have consecrated yourselves, according to Our intention, to make this year *annum placabilem*, a year of awakening and religious renewal, of purification and spiritual elevation. Intended to appease justice (Is. 61:2).

[*Latin ed. p. 260*]

260 Acta Apostolicae Sedis - The Official Commentary of God, in such a year, these things were not to be manifested externally, in public displays of joy, nor were they to be granted as in more tranquil times, but rather it was to be a year of complete internal perfection, bound and sustained by the grace of God, so that the spiritual progress of the people would be more evident in the exercise of piety, virtue, charity towards one's neighbor, union with God and with the Church. This Our prayer has been fulfilled. In countless ways, a nobility of sentiments and a generosity of actions have been manifested, which have matured fruits of good in innumerable hearts, beginning with the Eternal City and extending to the most remote corner of the Catholic world; with unusual vehemence, the Holy Spirit has made felt the ardor and the fire of love and the fervor of grace in every place, to such an extent that the works promoted and inspired have grown so numerous, that we can, in a different sense, exalt the goodness of the Lord, using the words: "And the faithful of the circumcision, who came with Peter, were astonished for that the grace of the Holy Ghost was poured out upon the Gentiles also." 2. And among the Nations, Italy, so dear to Us for that faith which has never wavered through the centuries since the coming of Peter to Rome, has found, even in the difficulties of the present time, the impetus for greater ascents of thought and virtuous works. You have not only recorded and transmitted the countless manifestations of faith ready for every trial, of tender love springing from the deepest sources of the heart, of trust that the hardships of the times, far from mortifying, have invigorated and strengthened, in the records of the Central Committee, but you have also imprinted and engraved them indelibly in Our soul; which rejoices at the thought that such a fervent spiritual renewal has revived so many hearts, in every region of the peninsula, from the Alps to the sea that surrounds it, from the homes of the rich to the hovels of the poor, and in magnificent harmony has made rise and dominate, above every difference of class and status, the melodious rhythm of a love, which turned to the

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Chair of Peter with a momentum similar to that of the frothy waves, which hasten and rush to rest on the shores. In this year, more than in other times, we have experienced how Catholic Italy maintains alive and powerful the holy bonds that bind it to the rock of Peter and to Him who is to safeguard and promote its sacred heritage, bonds that do not come from the earth, but from heaven, from that faith, that hope, and that charity which bind it to Christ and to the Church. Have you not seen how, among the best of this
2 Act. 10, 45.

[*Latin ed. p. 261*]

Acts of Pope Pius XII, 261. The people, members of the Episcopate, the Clergy, and the Catholic laity, eminent figures and distinguished cultivators of arts and sciences, whose names are often admired and renowned beyond national borders, know no greater glory than that of uniting, in a compact and unbreakable unity, their attachment to their people with the providential mission entrusted to Rome, namely, to be the See of the Chair of Peter, the vital center of the universal Church. Who does not see here, in Rome, the admirable scene of the risen Christ, who appeared on the shores of the Sea of Galilee, fulfilling the promise made to Peter to build His Church upon him, and before the other disciples, He made him Shepherd of the lambs and sheep?

3. By divine providence, the Apostle made Rome the final resting place of his labors and his martyrdom, and there he brought the Cross to be planted on the Capitoline Hill, in place of the Roman eagle, as a new eagle of imperishable conquest, whose arms extend like two wings, and upon its standard bears a name that triumphs and will triumph over all of human history, to enter gloriously into eternity. After the ship of Peter turned its sails towards the city that was then the mistress and dominator of the world, the world witnessed singular events of profound mystery: the brilliant victory of the Cross over the scepter of the Caesars; the silent sprouting of the Christian seed, which transformed consciences, tearing them from pagan conceptions and turning them to supernatural evangelical norms; the rise of a new Rome, which, sending its apostles to announce the word of salvation to all nations, rebuilt an indestructible empire and jealously guarded and disseminated to future generations all that was noble and great in the tradition of ancient Rome.

You therefore understand how much consolation – for which we humbly give thanks to the Lord, who directs and illuminates hearts – it is for Us to see how the innermost thought, love, and fidelity to the mission of the Church are deeply imprinted in the souls of Catholics in Italy, and have reached such a degree of persuasion and ardor, as to be comparable to any other age of history. Those who are accustomed to look beyond appearances, into the depths of things, can scarcely fail to see in this awakening of a more felt and more intense devotion towards the Bride of Christ a

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singularly benevolent aspect of divine Providence, while more and more the transience of powers and institutions is revealed in the world.

IOANN. 21, 15-17.

[*Latin ed. p. 262*]

The official commentary of the Acts of the Apostolic See clearly demonstrates the limitations of earthly matters and the ineffectiveness of human means and precautions for the very purpose of civil coexistence. A clear proof of such sentiments, we are pleased to observe, is found in the register – which we have received – containing the devoted addresses of Magistrates and Mayors, no less than in the generous contribution brought to the collection for the construction of the church of Saint Eugene, a contribution in which the rich and the poor, in a noble competition of generosity and love, have wished to participate. The cornerstone of this church, which We blessed over the tomb of the first Pope, is taken from the mystical depths of the Vatican Grottoes, from that ancient Constantinian Basilica, within whose venerable aisles walked the majestic and pious figure of Eugene I. It, with its inscribed words, preaches to present and future generations the unbreakable spiritual continuity between the past and the present; firmly grounded on the unwavering foundation of the Apostles, it exhorts to remain faithful, to be vigilant, to strive; it promises new victories and new crowns, as a reward for bravely endured trials and sufferings. But a highly commendable testimony of inner attachment to this First See is the volume, magnificent even in its typographical presentation, which is now presented to Us, in which science, art, and labor are combined with religion as in a solemn hymn of faith, where the brilliance of Christian truth and the majesty of human wisdom triumph. We render deserved praise to its Authors, together with the expression of Our esteem and approval. Even a fleeting glance, which We were able to give here at the content of the volume, which opens with the chapter "Tu es Petrus" and closes with one on the universal mission of the Church, has sufficed to make Us appreciate the great value of this gift, as a precious monument built by the minds and hearts of an illustrious group of collaborators, a monument to which the expertise of the profession, the loftiness of thought, and the splendor of art add singular authority and beauty. Neither the free choice of themes, nor the frank exposition of personal convictions, ever diminished the vivacity of the faith and the flame of love for the Holy Apostolic Roman Church, faith and love which, from the diverse substance treated in the volume, will radiate upon all who wish to examine it honestly and, in their memories, will compare the discordant times not so long ago with the new orientations of today. We shall be pleased, and Our satisfaction will increase in the full reading of the book, and in hearing it echo the ancient and persevering tradition of the Italian soul, a tradition that has been strengthened and

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rooted, immutable, amidst the various events of centuries rich in history and happenings, defended and sustained with...

[*Latin ed. p. 263*]

Acts of Pope Pius XII, 263, concerning all the snares, perversions, and assaults that were plotted against the common firmness and unity of faith. From these pages, We shall find renewed confidence that the present reaffirmation of adherence and bond to the foundation and pillar of truth, which stands in Rome as a beacon to the world, will be a valid support and bulwark against the deceptions and struggles that are devised and kindled to the detriment of its divine heritage. Is it not true that the Church and the entire world are in the hands of God, who governs all things? Only by rising above the disturbances of the earthly sphere and human conflicts, and by fixing our gaze on God, is it possible to ensure the harmony and tranquility of peoples and nations, to establish and consolidate the greatness and prosperity of political associations, which are intimately intertwined and indissolubly linked to the civilization that takes its name from Christ, Redeemer of the human race and renewer of civil life, a civilization in which Europe and much of the world have lived, and which has its center in Rome. Protected by this spiritual rampart, raised by the age-old wisdom of Rome and Christianity, secure and fearless in this fortress guarded and defended by generous spirits and steadfast hearts, the Italian people will revive the ardent zeal of the early centuries of the Church and will know how to preserve themselves from every contamination and error. When the storm and tempest, which today pervade the oceans and continents, shall subside and be calmed by the hand of God, who turns even evil to good, then, as all peoples, so too will the Italian people feel the need for a higher light to illuminate the sum of the great duties to which they will be confronted, duties that will require clarity of thought, purity of moral and legal conception, love and fraternal understanding, forgiveness and oblivion of offenses. The Church, guardian of justice and peace not only among peoples, but also among the classes of a people themselves, wherever it is possible, will exercise its supernatural mission, being the revealer of truth, the guardian of the norms of law, the protector of holy discipline and moral integrity, the wise and maternal educator of youth, the promoter of concord in social life, the courageous promulgator of a conception of life conscious and responsible for its own duties. You will then see generations, youth, and men, not timid in the face of trials, whose heroic valor the homeland will not hesitate to call upon in times of serenity and tranquility, as well as in the dark and stormy days of the country. From this, you will understand how the memories that you have revived in Our heart are for Us a comfort that lifts Us towards the goodness of God. We are deeply grateful to you

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for this, and We embrace you in.

[*Latin ed. p. 264*]

The Acts of the Apostolic See – Commentary 264 officially addresses the entire Italian people from every region. What you have said, what you have done, will remain not only in Our most cherished thoughts, but also within you, who will convey to the various social classes the assurance of Our favor, and who will continue in that industrious activity of faith, charity, and assistance, which, even in Italy, encompasses such a vast extent of suffering and consolation. This past year has truly been a year of peace, a year of benevolence and divine grace. Oh, may it truly appease the justice of God! May the good works accomplished by you, the religious fervor rekindled, the holy striving for spiritual life, even amidst pain and tears, ascend to the throne of the Most High; may they unlock the treasures of His favors and blessings; may they call back to the sentiments and practice of faith those who are still distant from it; may they bring forth relief and serenity of spirit where there is desolation and ruin; may they bring forth resignation that brings tranquility where weeping does not cease; may they bring forth the joy of fulfillment where there is hope; and may the abundance of the divine reward weave crowns for the charity that multiplies in a thousand forms. In the hope that to you, spiritual vanguard of a people aware of its religious tradition, it may soon be granted to live and work in an atmosphere of peace, in accordance with the norms of humanity, justice, and brotherhood, We impart, Venerable Brothers and beloved children, as well as to the entire Italian people, and especially to those who, due to the increasing trials of war and its sufferings, have a particular claim to Our solicitude and Our tender and active compassion, in profound paternal love, the Apostolic Blessing.

[*Latin ed. p. 265*]

The Sacred Congregation for the Propagation of the Faith, ACTS, 265, SS. CONGREGATIONUM • SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH. TABLE OF CONTENTS. – CONCERNING KILIMA-NJARO. DECREE FOR THE DIVISION AND UNION.

Since, in British East Africa, due to the erection of the Apostolic Prefecture of Mbulu, which was to be entrusted to the Pious Society for Missions, a certain civil district of the Masai, formerly belonging to Tabore, remained entirely separated from the Apostolic Vicariate, the Most Reverend Fathers, Prefects of this Sacred Congregation for the Propagation of the Faith, on the 12th day of this month, in the same plenary sessions in which that erection took place, having heard the favorable opinion of His Excellency, the Most Reverend Anthony Riberi, titular Archbishop of Dara and Apostolic Delegate for Missions in Africa, considered it fitting to annex that aforemen-

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tioned civil district of the Masai to the Apostolic Vicariate of Kilima-Njaro, entrusted to the Congregation of the Holy Spirit, which already possesses the remaining part of that same district of the Masai.

The opinion of the Most Reverend Fathers, having been reported on the 13th day of the same month and year by the undersigned Secretary of this Sacred Congregation, His Most Holy Father, graciously accepting and approving, deigned to separate the aforementioned civil district of the Masai, which until now belonged to the Apostolic Vicariate of Tabore, from that Vicariate and to annex it to the Apostolic Vicariate of Kilima-Njaro, and ordered that the present Decree be issued concerning the matter.

Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 13th of April, in the year of Our Lord 1943.

P. Card. FUMASONI BIONDI, Prefect.

L. Celsus Costantini, Archbishop titular of Theodos, Secretary.

Acts, vol. X, n. 8. – 2* -8-953 18.

[*Latin ed. p. 266*]

266 Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR RITES

• SAINT-DIE (SAINT-DIÉ-DES-VOSGES).

CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, MARY THERESA OF JESUS, IN THE WORLD ALEXIA LE CLERC, FOUNDRESS OF THE CANONICAL REGULAR COMMUNITY OF SAINT AUGUSTINE OF OUR LADY.

REGARDING THE QUESTION OF WHETHER AND ABOUT WHICH MIRACLES IT IS ESTABLISHED IN THE CASE AND TO THE EXTENT OF WHAT IS IN QUESTION.

In the late 16th century and the beginning of the 17th century, the Venerable Mary Theresa of Jesus, in the world Alexia Le Clerc, with the support of Saint Peter Fourier, founded a new religious family, in which contemplative life and active ministry are wonderfully combined. The free education of young girls, together with liturgical hours of prayer, was the goal she had set for herself in founding the Institute. In this endeavor, she shone with the splendor of all virtues, so that she appeared to have reached the summit of holiness. She established a house in Superos in the year 1622. After observing the legally required period, and having shone forth with heroic virtues, Pope Pius XI, of blessed memory, approved this Congregation on April 3, 1932. However, in order that the way might be prepared to confer the honors of Beatification upon her, four miracles, according to the law, worked by God through her intercession, had to be proven. But

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since the Venerable Mary Theresa is honored with the title of foundress, a gracious concession has been granted by the Apostolic See, so that only three miracles need be approved by this Sacred Congregation. This has happily occurred through this decree. Three healings were reported by witnesses, which can only be attributed to divine action. And indeed:

I. Sister Mary of Saint Aloysius, in the world Ludovica Marey-Monge, a Canoness Regular of Saint Augustine of Our Lady, in the middle of the year 1898, began to suffer from a tumor of a "malignant nature." After being examined by doctors, and then by four experts selected by this Sacred Congregation,

[*Latin ed. p. 267*]

267. The Sacred Congregation of Rites convenes. Venerable Maria Theresa was invoked, and Sister Maria was healed from her illness, and she has not relapsed into that same disease. Physicians and experts without hesitation acknowledge the miracle.

II. Sister Maria Cecilia, in the world Elizabeth, of the family of the Counts of l'Estoille, from the same religious Congregation, was afflicted with a Pott's disease, that is, tuberculous spondylitis, which had secretly affected her for several years, but in the beginning of the year 1926, it manifested itself clearly, as the physicians testify and the radiographic plates demonstrate. These indeed showed that the fifth cervical vertebra had been destroyed, and the sixth was affected. As the disease worsened, fervent prayers were offered to God for healing, with Venerable Maria Theresa intervening; and He heard them: for Sister Maria Cecilia, while being transported from Molinis to the city of Berk, so that she might receive suitable care in a certain infirmary, suddenly felt herself healed; she made a journey of approximately seven hundred kilometers without discomfort; and no symptom of the disease was found by the physician at the infirmary, nor was anything found in the radiographic examination then performed. The attending physician and three experts, by their office, declare that a miracle occurred in the healing.

III. Sister Eleonora Le Clerc, of the Order of the Visitation of Saint Mary, in the world Elizabeth, had been severely afflicted with a contagious eczema of the head and ears, which, according to the physician, was declared to be, at least comparatively, incurable. This diagnosis is confirmed by three experts by their office. Indeed, Sister Eleonora, after the invocation of Venerable Maria Theresa, was perfectly healed within two or three days, and has not relapsed into the disease. Therefore, the miracle is acknowledged by the physician and the experts.

Regarding the first miracle, in Paris, and the second, in Molinis, apostolic investigations were held, whose juridical validity was recognized by a decree of this Holy Congregation on December 13, 1922. Regarding the third, in addition to the process completed by the Ordinary authority, an-

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other was instituted by the Apostolic See, whose validity was recognized on August 12, 1933.

With these premises, a meeting of the Preparatory Commission of the Sacred Congregation was held before the Most Reverend Cardinal Eugenio Tisserant, Promoter of the Cause, on March 4, 1941, which was followed by a Preliminary meeting before the Fathers Cardinals on March 24, 1942; finally, a General meeting was held before His Most Holy Majesty on December 22 of the same year, in which the same Most Reverend Cardinal, as Promoter, proposed a question for discussion: Whether and concerning which miracles the case consists, in order that the Cardinals, Fathers, and Official Prelates involved may act. The Consultors submitted their opinion in writing. But the Most Blessed Father deemed it proper to express his judgment.

[*Latin ed. p. 268*]

The Acts of the Apostolic See, volume 268, states that, so that his mind might be illuminated by a greater divine light, and with the prayers of those present, he chose this day, the second Sunday of the most holy Lent, the twenty-first day of the month of March, to open his mind. Therefore, with the Most Reverend Cardinals Charles Salotti, Bishop of Praeneste, and L. S. B., Prefect, and Eugenio Tisserant, Promoter of the Cause, and also with the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, the undersigned Secretary, having received the most holy Host, he declared: "It is established that the instantaneous and perfect healing occurred in: I. Sister Mary, of the Congregation of Saint Aloysius, from cancer in the abdomen; II. Sister Mary Cecilia of Versailles, from tuberculous cervical spondylitis; III. Sister Eleanor Le Clerc, from a very severe purulent eczema of the head and ears." He ordered that this decree be made public and recorded in the acts of the Sacred Congregation. Given in Rome, on the twenty-first day of March, in the year of Our Lord 1913.

£8 C. Card. SALOTTI, Bishop of Praeneste, Prefect. L. S. B. A. F. Carinci, Secretary.

II. REGARDING THE CANONIZATION OF BLESSED PHILIPPA DUCHESNE, VIRGIN, OF THE CONGREGATION OF SISTERS OF THE SACRED HEART OF JESUS. CONCERNING THE QUESTION: Whether a Commission for the Re-examination of the Cause should be appointed in this case, and for the purpose of what is being discussed. Moved by the intimate impulse of the Holy Spirit, the blessed Philippa Duchesne, of the Congregation of Sisters of the Sacred Heart of Jesus, whom Saint Magdalene Sophie Barat, her most holy foundress, repeatedly requested, and who finally obtained, to be sent to the northern regions of America, so that she might share the benefits and treasures of the most sacred Heart of Jesus with those peoples. Having fulfilled her desire, she was chosen by the holy Foundress to establish an institute there, and, in a very rare

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example at that time, she traveled to those distant regions as a missionary, "to give Christ, or to give her blood." It is difficult to express how much she suffered in exercising this apostolate:

[*Latin ed. p. 269*]

The Sacred Congregation of Rites, in its deliberations, has consistently and resolutely upheld all that is pleasing to God, and has, through the word and, above all, through the sanctity of life, brought back countless souls to the unity of the Church, or has led them to the light of the Gospel. Through accumulated merits, on November 18th of the year of Our Lord 1852, she was commended to the Lord to prepare for the marriage of the Lamb of God. God Himself, by the testimony of miracles, deigned to confirm these virtues. Therefore, with due observance of the laws that must be observed, on May 12th of the year of Our Lord 1940, in the Basilica of the Vatican, by the authority of the Most Holy Pope Pius XII, she was honored with the glory of Beatification. However, since more and more graces, indeed, miracles, are reported to have been granted by God through her intercession, the Reverend Father Charles Miccinelli, S.J., legitimately appointed Postulator of this cause, earnestly requested that the cause for the canonization of this Blessed be resumed. Therefore, in a meeting of the Ordinary Congregation of the Sacred Rites, held on March 30th of the year of Our Lord, the undersigned Cardinal, Prefect of the Sacred Congregation of Rites, in place of the Eminent and Reverend Cardinal Peter Boetto, the Promoter of the Cause or Relator, proposed a question for discussion: Whether a Commission should be appointed to resume the aforementioned cause of this Blessed, in the case and to the effect mentioned. And the Eminent and Reverend Cardinals, after the report of the Prefect Cardinal, having also heard the Reverend Father Dr. Salvatore Natucci, General Promoter of the Faith, and having considered the Postulatory letters of the Eminent and Reverend Cardinals Francis Vidal y Barraquer, Archbishop of Tarragona, Peter Segura, Archbishop of Hispalis, Aloysius Lavitrano, Archbishop of Palermo, and Aloysius Maglione, of the Secretariate of State of His Holiness, Protector of the Society of the Sacred Heart of Jesus, the Excelsis and Reverend Vice-Camerlengo of the Holy Roman Church, Archbishop of Senones, Apostolic Nuncio to the Belgians, and the Reverend General Prefect of the S.J., having carefully considered all these matters, they decided to respond: Affirmative, that is to say, that it is advisable to appoint a Commission to resume the cause. Subsequently, on the indicated date, the following was done, signed by the undersigned Cardinal, and reported to the Most Holy Pope Pius XII. His Holiness, considering the response of the Eminent Fathers Cardinals to be valid, deigned with His own hand to sign the Commission for the resumption of the cause of canonization of the Blessed Philippine Duchesne. Given in Rome, on April 9th of the year of Our Lord 1943. Ref:

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Cardinal C. SALOTTI, Bishop, Prefect. L. £B S. A. Carinci, Secretary.

[*Latin ed. p. 270*]

270 Acta Apostolicae Sedis - Official Commentary. PAPAL COMMISSION FOR BIBLICAL WORKS. RESPONSE. ON TRANSLATIONS OF THE HOLY SCRIPTURES INTO THE VERNACULAR LANGUAGES. The Pontifical Commission for Biblical Works, in order to resolve the question posed to it regarding the use and authority of biblical translations into the vernacular languages, especially those based on the original texts, and in order to further clarify its decree Concerning the Use of Translations of the Holy Scripture in the Churches, dated April 30, 1934, has deemed it appropriate to set forth and recommend the following norms: Whereas, by Pope Leo XIII, in his encyclical Providentissimus Deus (Acta Leonis XIII, vol. 13, p. 342; Biblical Handbook, no. 91), it was recommended that the original texts of the Bible be used for a more thorough understanding and a more complete explanation of the divine word; and whereas, this recommendation, made not only for the benefit of exegetes and theologians, but also, it seems, with the intention that these same texts should also be translated into commonly known or vernacular languages, under the watchful care of competent ecclesiastical authority, according to approved principles of both sacred and profane science; moreover, since most of the biblical passages in the liturgical books of the Latin Church, for the Holy Sacrifice of the Mass and for the Divine Office to be read publicly, are taken from the Vulgata edition, which the Ecumenical Council of Trent declared to be the only authentic translation among the Latin versions then extant (Council of Trent, Session V, Decree on the Edition and Use of the Holy Books; Biblical Handbook, no. 46); provided that the following be observed: I. Translations of the Holy Scripture into the vernacular languages, whether made from the Vulgata or from the original texts, provided that they have been duly authorized by competent ecclesiastical authority in accordance with canon 1391, may be properly used and read by the faithful for their own private devotion; and also, if any translation, after a careful examination of both the text and the notes, by men learned in biblical studies,

[*Latin ed. p. 271*]

Having, with excellent biblical and theological knowledge, a commission of pontifical standing, it has been found to be more reliable and suitable; therefore, bishops, whether individually or assembled in councils of their province or nation, to whom the faithful are entrusted for their care, may, if they deem it fitting, commend [such works]. 2° The translation into the vernacular of biblical passages, which priests, celebrating Mass, may, according to custom or opportunity, explain to the people after the reading of the liturgical text, must, according to the response of the Pon-

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tifical Commission for Biblical Matters (Apostolic See Act, 1934c, p. 315), conform to the Latin text, that is, the liturgical text, while retaining the full faculty to illustrate that very translation, if it is expedient, with the aid of the original text or another, more understandable version. This response, granted benignly by the Most Holy Pope Pius XI in an audience on August 22, 1943, to the undersigned Reverend Consultor from the Acts, was approved and ordered to be made public. Rome, August 22, 1943. James M. Vosté, Consultor from the Acts.

[*Latin ed. p. 272*]

On Monday, July 5, 1943, the Holy Father received in a solemn audience His Excellency, the Baron Ernst von Weizsaeckeck, Extraordinary and Plenipotentiary Ambassador of Germania, for the presentation of his credentials.

SACRED CONGREGATION OF RITES. On Tuesday, July 6, 1943, in the Apostolic Palace at the Vatican, the preparatory session of the Sacred Congregation of Rites was held, in which the Most Reverend and Venerable Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors discussed the heroic virtues of the Servant of God, Catherine Volpiceli, foundress of the Institute of the Handmaids of the Sacred Heart. In the same Congregation, the Most Reverend and Venerable Cardinals also discussed the matter of the non-cult of the Servant of God, Pope Pius X.

On Tuesday, July 13, 1943, in the Apostolic Palace at the Vatican, the ordinary session of the Sacred Congregation of Rites was held, in which the Most Reverend and Venerable Cardinals and the Reverend Prelates Officials discussed the extension to the universal Church of the Office and Mass of the Blessed Margaret of Hungary, a nun of the Order of Friars Preachers.

On Tuesday, July 20, 1943, at the residence of His Eminence, the Reverend Cardinal Alessandro Verde, promoter of the cause of the Venerable Servant of God, Brother Benildo, a professed religious of the Institute of the Brothers of the Christian Schools, the preparatory session of the Sacred Congregation of Rites was held, in which the Reverend Prelates Officials and the Reverend Theological Consultors discussed two miracles, which are alleged to have been wrought through the intercession of the aforementioned Venerable Servant of God.

On Tuesday, July 27, 1943, in the Apostolic Palace at the Vatican, the preparatory session of the Sacred Congregation of Rites was held, in which the Most Reverend and Venerable Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors discussed three miracles which are alleged to have been wrought through the intercession of the Blessed Joan of Valois, Queen of Francia, foundress of the Order of the Annunciation of the Most Holy Mary, and which are proposed for her

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canonization.

[*Latin ed. p. 273*]

Ann. and Vol. XXXY, 24th September 1943 (Series II, Vol. X) - No. 9. ACTA APOSOLICAE SEDIS. OFFICIAL COMMENTARY. ACTA PII PP. XII. APOSTOLIC CONSTITUTION: LIMANA AND OTHERS (AREQUIPA, CUSCO, TRUJILLO). FROM THE ECCLESIASTICAL PROVINCE OF LIMANA, IN THE REPUBLIC OF PERU, CERTAIN SUFFRAGAN SEATS ARE SEPARATED, FROM WHICH THREE NEW ECCLESIASTICAL PROVINCES ARE ESTABLISHED: AREQUIPA, CUSCO, TRUJILLO. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION. Among the most important aspects of Our apostolic office is that which compels Us to ensure that the ecclesiastical division of the Catholic world, with its additions and adaptations, may more suitably respond to the needs of time and place, and of the Christian faithful. This concern is now brought to Us by the Church of the Republic of Peru, which hitherto has formed a single ecclesiastical province, namely, Lima. Since this province is both extensive in territory and populous with the faithful, it has seemed opportune to divide it and to establish new provinces therein. Wherefore, having received the favorable opinion of the Most Reverend Brother Fernando Cento, titular Archbishop of Seleucia and Apostolic Nuncio in the Republic of Peru, and having provided for all that which is necessary, and with the consent of those whose interests are involved, or who are presumed to have an interest, after mature deliberation, by the fullness of Our apostolic power, We decree and establish the following: The cathedrals of the Churches of Arequipa, Puno, Ayacucho, or Cusco, Huanum, Trujillo, Gajamarca.

[*Latin ed. p. 274*]

274 Acta Apostolicae Sedis - Official Commentary. We separate the ecclesiastical provinces of Chachapoyas and Puno, which until now belonged to the ecclesiastical province of Lima, from which they are now detached. Therefore, this province will henceforth consist of the metropolitan Church of Lima and the suffragan dioceses of Huánuco and Huaraz. From the aforementioned cathedrals detached from the province of Lima, we establish three new ecclesiastical provinces, namely Arequipa, Cusco, and Trujillo. The ecclesiastical province of Arequipa is formed from the Church of Arequipa, which we elevate to the metropolitan rank, and from the cathedral Church of Puno, which we constitute as a suffragan. The province of Cusco consists of the same Church of Cusco, which we also elevate to the metropolitan dignity, and from the cathedral Church of Ayacucho, as a suffragan. Finally, the province of Trujillo will encompass the Church of Trujillo, which we declare to be metropolitan, and the cathedrals of Cajamarca,

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Chachapoyas, and Piura, as suffragans. To each of these new metropolitan Churches, and to their archbishops for the time being, we grant all rights, privileges, insignia, honors, and prerogatives with which other metropolitan Churches and their prelates are commonly endowed and enjoy. We also particularly grant the archbishops the faculty of carrying the cross within the limits of their province, and of using the sacred Pallium, according to the liturgical laws, after this has been duly requested and obtained in the sacred consistory by the Apostolic See. Furthermore, we subject these same new metropolitan Churches and their ordinaries to the same burdens and obligations to which other metropolitan Churches and their archbishops are subject. We elevate the Chapters of the cathedrals of Arequipa, Cusco, and Trujillo to the rank of metropolitan Chapters, and therefore grant them the rights, privileges, honors, and insignia, as well as the burdens and obligations that are proper to other metropolitan Chapters. To ensure the execution of all that has been laid down and established above, we entrust this task to the Most Reverend Brother Fernando Cento, Our Nuncio in the Republic of Peru, and we grant him all necessary and appropriate powers, including the power to delegate, to any person holding an ecclesiastical office, in order that, after the execution of the aforementioned, a certified copy of the acts may be sent as soon as possible to the Sacred Congregation of the Consistory. These present Letters, and everything contained therein, even if some, or those who presume to have an interest, have not been heard, or have not agreed to the foregoing, even if they are worthy of express, specific, and individual mention, shall never be subject to any claim of invalidity, or nullity, or revocation.

[*Latin ed. p. 275*]

The Acts of Pope Pius XII, 275, 1: Nothing, whether due to a flaw, or to the intention of Ourself, or by any other, even substantial and unforeseen, defect, can be noted, impugned, or brought into controversy, but these [acts], as having been made and issued from certain knowledge and with the fullness of power, must always be considered valid and efficacious, and must produce and obtain their full and complete effects, and must be inviolably observed by all to whom they pertain; and if, contrary to this, anyone, with any authority, knowingly or unknowingly, should attempt to interfere with them, We will and declare that it shall be entirely null and void. Notwithstanding, as may be necessary, the rules contained in synodal, provincial, general, and universal Councils, in special or general constitutions and apostolic ordinances, and in any other dispositions of Our Predecessors, the Roman Pontiffs, and in all other contrary things, even those worthy of special mention, to all of which We derogate by these present decrees. We wish that these Letters, whether transcribed or excerpted, even printed, but signed by the hand of a public notary and sealed with the seal of a man constituted in ecclesiastical dignity or office, may be

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given the very same credence as if these Letters themselves were presented or shown. To no one is it permitted to infringe or contradict this page of dismemberment, revocation, subjection, constitution, concession, statute, mandate, delegation, derogation, and Our will. If anyone should presume with such reckless audacity to attempt this, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord one thousand nine hundred and forty-three, on the twenty-third day of the month of May, in the fifth year of Our pontificate.

ALOISIUS Card. MAGLIONE

Fr. RAPHAEL C. Card. ROSSI a Secretis Status

S. C. Consistorialis

a Secretis

Ludovicus Kaas, Arthurus Mazzoni,

Loco £8 Plumbi

Reg. in Cane. Ap., vol. LXVII, n. 40 - Al. Trussardi.

Proton. Apost.

Proton. Apost.

[*Latin ed. p. 276*]

276 Acta Apostolicae Sedis - Official Commentary. APOSTOLIC LETTER CONCERNING THE ECCLESIASTICAL PREBEND OF SAINT NICHOLAS IN BARENSIS, LEUCII, WITHIN THE TERRITORY OF THE ARCHDIOCESE OF MILAN, TO BE DEDICATED AS A BASILICA MINOR. PIUS PP. XII. For the perpetual memory of the matter. To the Prelate of Saint Nicholas in Barensis, Leucii, within the territory of the Archdiocese of Milan: We are informed that your ecclesiastical prebend has been renowned since the thirteenth century among the most distinguished prebends of the archdiocese, and that today a large number of the faithful, not only from the city but from the entire surrounding region, flock there, invoking the patronage of Saint Nicholas. The present church, with its noble structure and size, excels in its artistic works, especially those painted, so that it seems worthy of the special privileges that the Holy See wishes to grant. The Prelate himself reports that it is the fervent desire of himself, the clergy, and the people of the same city that We would wish to adorn it with the title and rights of a basilica, out of Our benevolence; and he adds that within the same area there is now the seat of the Vicariate of Forano, consisting of nine and ten parishes, but that it is considered the oldest church, and the mother church, of all the churches in the entire territory. Therefore, strengthened by such prayers and a weighty petition, the Cardinal Archbishop of Milan, with the most serious recommendation, has presented this matter to Us; and We, after having also consulted with Our Venerable Brother, the Cardinal Prefect of the Sacred Congregation

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of Rites, with certain knowledge and mature deliberation, and with the fullness of Our power and Our apostolic authority, by the tenor of the present Letter, and perpetually, We hereby adorn the ecclesiastical prebend of Saint Nicholas in Barensis, Leucii, located within the territory of the Archdiocese of Milan, with the title and dignity of a Basilica Minor, and We grant to it the rights and privileges that properly belong to it. Notwithstanding any contrary provisions. These things We grant benevolently, decreeing that the present Letter shall remain firm, valid, and efficacious forever; that it shall have and obtain its full and complete effects; and that it shall fully suffice and shall suffice in the future for those to whom it pertains, or may pertain; and that it shall be rightly judged and defined; and that it shall be declared void from now on and nullified if anything to the contrary, concerning these matters, should happen to be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the twenty-second day of the month of February, in the year 1943, the fourth year of Our Pontificate. A. Card. MAGLIONE, Secretary of State.

[*Latin ed. p. 277*]

Acts of Pope Pius XII, in a Radio Broadcast from the Most Blessed Father, given to the whole world on September 1st, 1943, in the fourth year since the beginning of the present war. If today I complete four years from the dreadful day that inaugurated the most formidable, destructive, and devastating war of all times, the very thought of which terrifies anyone who possesses a soul and senses of humanity. Foreseeing such a universal calamity, which threatened the great family of mankind, We addressed, a few days before the outbreak of hostilities, on August 24th, 1939, to the rulers and peoples a heartfelt appeal and a suppliant admonition: "Nothing is lost with peace," We said, "Everything can be lost with war!" Our voice reached the ears, but did not illuminate the minds, nor descend into the hearts. The spirit of violence triumphed over the spirit of concord and understanding: a victory that was a defeat. Today, on the threshold of the fifth year of war, even those who then counted on rapid military operations and a swift, victorious peace, turning their gaze to what surrounds them, both within and outside the homeland, feel only pain and contemplate only ruins. To many whose ears remained deaf to Our words, the most sorrowful experience and the spectacle of today teach how much Our admonition and presage corresponded to the future reality. Our words then inspired an impartial love for all peoples without exception and a vigilant concern for their well-being. The same love and the same concern move Us in this grave and anguished hour, and place on Our lips words that seek to be beneficial to all and detrimental to none, while We instantly implore Almighty God, that He may open the way to the hearts and decisions of men, in whose hands are the destinies of the afflicted humanity. Through gigantic struggles, the

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external events of the war are approaching and converging towards their climax. Never was the exhortation of Scripture: "Learn, ye judges of the earth!" 1, more invoked and urgent than in this hour in which the tragic reality speaks to everyone. Everywhere, the peoples turn inward to meditate, with their eyes 1 Psalm 2, verse 1.

[*Latin ed. p. 278*]

Acta Apostolicae Sedis — Commentarium Officiale 278, in ruinis. Vera sapientia est eos hortari et sustentare in tribulationibus eorum. Discouragiare eos esset caecamentum funestum. In omni terra, animus populorum se alienat a cultu violentiae, et in illa horribili massa mortis et destructionis, damnationem suam contemplatur. In omnibus Nationibus crescit aversionis ad crudelitatem methodorum belli totalis, qui ad ultrare quicquid est honestum et omnem normam divinam et humanam legem ducit. Plus quam umquam, dubium tormentosum penetrat et constringit mentem et cor populorum, si continuationem belli, et talis belli, adhuc sit et dicatur conforme ad res nationales, rationabile et justificabile coram conscientia Christiana et humana. Post tantos tractatus fractos, post tantas conventiones laceratas, post tantas promissas omissas, post tantos contradictorios mutationes in sententia et operibus, fiducia inter Nationes est minuitur et cecidit tam profundissime ut animo et ardore destituat omnem resolutionem generosam. Quapropter ad omnes illos nos rivolgemus, cujus incumbit promovendi congressum et concordiam pro pace, cum prece ex intimo et doloroso nostro corde manantia, et dicimus illis: Vera potentia non debet timere generositatem. Illa semper habet medios ad se protegendi contra quavis falsam interpretationem promptitudinis et voluntatis pacificationis suae, et contra alias possibiles repercussionis. Nolite turbare nec obnubilare desiderium populorum pro pace per actus, qui, proinde a hortando fidem, potius accendunt odia et consolidant propositum resistentiae. Date omnibus Nationibus spem fundatam pacis dignae, quae nec ius ad vitam nec sententiam honoris eorum offendat. Patefacite in summa gradu concordiam lealem inter vestra principia et resolutiones, inter affirmationes pro pace iusta et facta. "Solum sic erit possibile creare atmospheram serinam, in qua populi minus faviti, in momento dato, ab eventibus belli, possint credere ad renascentiam et incrementum novi sentimenti iustitiae et communitatis inter Nationes, et ex hac fide trahere consequentes naturales maioris fidei pro futuro, sine timore compromittere conservationem, integritatem aut honorem patriae suae. Benedicati sunt illi, qui cum voluntate recta adiuvant ad parandam terram, ubi germinet et floreat, se fortificet et maturet sensus veritatis et iustitiae internationalis. Benedicati sunt illi — quicumque parti belligeranti

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[*Latin ed. p. 279*]

Acts of Pope Pius XII, 279, who, with no less righteous will and with a view to reality, cooperate to overcome the impasse in which the fatal balance between war and peace is currently stalled. "Blessed are the peacemakers." May those be blessed who maintain themselves and their peoples free from the grip of preconceived opinions, from the influence of unyielding passions, from inordinate selfishness, and from illegitimate lust for power. May those be blessed who listen to the pleading voices of mothers, who have given their lives to their children so that they might grow in faith and in generous deeds, not to kill and be killed; those who lend an ear to the anguished pleas of families wounded to the death by forced separations, to the increasingly insistent cries of the people, who, after so much suffering, deprivation, and mourning, ask for nothing more for their lives than peace, bread, and work. Finally, may those be blessed who understand that the great work of a new and true order of nations is not possible without raising and fixing their gaze on God, who, as the governor and orderer of all human events, is the supreme source, guardian, and vindicator of all justice and all right. But woe to those who, in this terrible moment, do not rise to the full awareness of their responsibility for the fate of the peoples, who fuel hatred and conflict among the nations, who build their power on injustice, who oppress and torment the weak and the innocent; for the wrath of God will come upon them to the end! 2. See 1 Timothy 2:13. 3. See 1 Thessalonians 2:16.

May the divine Redeemer, whose lips echoed the words, "Blessed are the peacemakers," illuminate the powerful and the leaders of nations, direct their thoughts, their feelings, and their deliberations, make them inwardly and outwardly strong and steadfast against the obstacles, distrusts, and dangers that hinder the path to the preparation and accomplishment of a just and lasting peace! May their wisdom, their moderation, their strength of will, and their lively sense of humanity bring a ray of comfort to the border, soaked in blood and tears, of the fifth year of war, and give to the surviving victims of the immense conflict, bowed down by the oppression of sorrow, the joyful hope that the same year will not end in the sign and darkness of slaughter and destruction, but will be the beginning and dawn of a new life, of fraternal reconciliation, of concord and industrious reconstruction. With such confidence, we impart to all our beloved sons and daughters of the Catholic world, as well as to all those who feel united with us in love and in work for peace, our paternal Apostolic Blessing. 2. See 1 Timothy 2:13. 3. See 1 Thessalonians 2:16.

[*Latin ed. p. 280*]

Acta Apostolicae Sedis - Official Commentary 280. ACTS OF THE

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HOLY CONGREGATIONS. SACRED CONSISTORY CONGREGATION. DECREE CONCERNING THE PRIMatial TITLE GRANTED TO THE METROPOLITAN CHURCH OF LIMANA.

Since the ecclesiastical province of Lima, which until now has been the only one within the entire territory of the Republic of Peru, has been divided into three other ecclesiastical provinces by Apostolic Letters dated May 23, 1943, and also considering the splendor of the metropolitan see of Lima since the beginning of Spanish rule, it has seemed opportune that it, in order to precede the other newly established metropolitan churches, should enjoy a special privilege of honor.

Therefore, Our Most Holy Lord Pope Pius XII, wishing to comply with the prayers urgently offered to Him for this purpose, by the present Consistory Decree benignly decrees that the aforementioned metropolitan Church of Lima be adorned with the title of Primatial, and that, for the time being, the Archbishop thereof should enjoy the title of Primate; nevertheless, with the understanding that this title carries only a privilege of honor and the right of precedence, according to canon 271 of the Code of Canon Law, in accordance with the firm prescription of canon 269, § 2.

Notwithstanding any contrary provisions.

Given at Rome, from the offices of the Sacred Consistory Congregation, on May 31, 1943.

Fr. R. C. Card. Rossi, Secretary, L. S. ; Benedictus Renzoni, Assistant.

[*Latin ed. p. 281*]

The Sacred Consistorial Congregation, 28th of February, issued the following ecclesiastical provisions. His Most Holy Lord, Our Pope Pius, by divine Providence, has, through successive decrees of the Sacred Consistorial Congregation, provided for the following newly established churches, namely: on May 23, 1913: — To the Metropolitan Church of Arequipa, recently established, he appointed the Most Reverend Father Marianum Holguin, as its Bishop. — To the Metropolitan Church of Cuzco, recently established, he appointed the Most Reverend Father Philippum Iacobum Hermosa y Sarmiento, as its Bishop. — To the Metropolitan Church of Trujillo, recently established, he appointed the Most Reverend Father Ioannem Guevara, as its Bishop. On June 26th: — To the Cathedral Church of Leopoldina, newly erected, he appointed the Reverend Delphinum Ribeiro Guedes, Rector of the minor seminary of Pouso Alegre. — To the Abbey of the Holy Mauritius of Agaune, he appointed the Reverend Father Ludovicum Haller, a regular canon of the Congregation of Saint Mauritius of Agaune, whom he named as the titular Bishop of Bethlehem. On July 8th: — To the Metropolitan Church of Saint Sebastian of Rio de Janeiro, he appointed the Most Reverend Father Iacobum de Barros Cámara, formerly the Archbishop of Belém of Pará. — To the Cathedral Church of Saint John of Puerto

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Rico, he appointed the Reverend Father Iacobum Davis, Parish Priest of Saint Patrick's in the diocese of Tucson. On July 17th: — To the titular episcopal See of Tiberias, and to the exempt prelatures, also principally united, of Altamure and Aquaviva, he appointed the Reverend Father Iosephum Delia Cioppa, General Vicar of the archdiocese of Capua. On July 26th: — To the titular archiepiscopal See of Rhodes, he appointed the Most Reverend Father Ioannem Costantini, formerly the Bishop of Luni, also known as Spediano, Sarzana, and Brugnato. On July 31st: — To the Cathedral Church of Mossoró, he appointed the Reverend Father Ioannem Baptistam Portocarrero da Costa, a priest of the archdiocese of Olinda and Recife. On August 17th: — To the Cathedral Church of Volterra, he appointed the Reverend Father Antonium Bagnoli, Rector of the Major Seminary of the archdiocese of Florence. — To the Cathedrals, also principally united, of Nepesina and...

[*Latin ed. p. 282*]

Acts of the Apostolic See – Official Commentary.

August 21st. To the Reverend Joseph Gori, Parish Priest of Saint Augustine in the city of Prato, concerning the titular episcopal Church of Messene. To the Reverend Joseph Battaglia, Parish Priest of Saint Mary of Graces, Bergamo, who was appointed Coadjutor with right of succession to the Most Reverend Anthony Scarante, Bishop of Faventia.

August 23rd. To the Reverend Thomas I. Solari, General Vicar of the archdiocese of Buenos Aires, concerning the titular episcopal Church of Aulon, who was appointed Auxiliary by the Most Reverend James Aloysius, Cardinal Copellö, Archbishop of Buenos Aires.

August 25th. To the Reverend Geminian Esorto, Pro-General Vicar of the archdiocese of La Plata, concerning the titular episcopal Church of Birtha, who was appointed Auxiliary by the Most Reverend John Chimento, Archbishop of La Plata.

September 7th. To the Reverend Hilary Alcini, Canon Penitentiary of the cathedral chapter of Tuderte, and Rector of the diocesan seminary there, concerning the titular episcopal Church of Dionysias.

To the Reverend Joseph van der Velden, Rector of the episcopal seminary of the same diocese of Aix-la-Chapelle, concerning the cathedral Church of Aix-la-Chapelle.

SACRED CONGREGATION FOR THE DISCIPLINE OF THE SACRAMENTS.

LETTER TO ORDINARIANS CONCERNING THE CUSTODY AND PROTECTION OF THE MOST HOLY EUCHARIST AGAINST BARBARIC INVASIONS.

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It is clear to all that the unrestrained and excessive fury of war rages far and wide throughout almost the entire world, devastating all things, employing every kind of weapon, whether aerial, naval, or terrestrial. And alas, even the sacred temples of God are not immune to this terrible devastation, where the most sacred Body of Christ is preserved under the Eucharistic species. To the greatest extent possible, every irreverence is to be prevented by the Most Holy...

[*Latin ed. p. 283*]

To the Sacred Congregation for the Discipline of the Sacraments! — 283. Concerning the safeguarding of the Eucharist, this Sacred Congregation endeavors to find suitable means for the Ordinaries (canon 198 § 1), although it is aware that some Most Reverend Prelates have already commendably provided appropriate norms for the pastors of their parishes and churches. Therefore, it has been deemed fitting to prepare these instructions, which will serve the Ordinaries and priests, custodians of the Most Holy Eucharist, in fulfilling their grave duty.

1. Priests should always have before their eyes the rubrics of the missal, *De def. in cel. Bliss. oec., X, n. 2*, which, among other things, prescribes: "If, while celebrating, a priest fears an attack by enemies, or a flood, or the collapse of the place where the celebration is taking place, the Mass shall be dismissed before the consecration; after the consecration, however, the priest may hasten the reception of the Sacrament, omitting all else."

2. By the prudent judgment of the Ordinary, if there is imminent danger from enemy attacks, it is permitted to temporarily suspend the practice of keeping the Most Holy Eucharist in churches, except for those that are parish churches or chapels of prominence in the area; and in semi-public oratories, that is, chapels of communities, seminaries, hospitals, etc., where there is no priest or deacon present who can safely place the sacred species, during times of attack; and especially in domestic oratories.

3. However, in communities governed by priests or religious, which customarily have a semi-public oratory, if a special place is designated as a refuge, exclusively reserved for the community against war-time dangers, if that place is suitable and fitting, the Most Holy Eucharist may be kept there habitually, on an altar suitably adorned with a ciborium covered with a cloth, with an electric lamp shining day and night, and the members of the community may perform their customary acts of piety there. Whenever Mass is celebrated in the oratory to provide for the reception of Holy Communion, only the necessary particles shall be consecrated.

4. Likewise, in cities more exposed to such attacks, if a church has a crypt or an underground chapel, or if one can be easily adapted to provide greater security against enemy attacks, the Most Holy Eucharist may be kept there continuously on an altar with a tabernacle hidden in a safer place, with the provisions of paragraph 3 observed; and if there is easy

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access and the place is large enough, it is fitting for the faithful to attend the sacred functions.

[*Latin ed. p. 284*]

Acts of the Apostolic See - Official Commentary 5. Canon 1269 § 3 considers the case in which, "if there is a grave reason, proven by the local Ordinary, it is not forbidden to reserve the Most Holy Eucharist at night, outside the altar, in a safer and more suitable place..." This legal provision has already been explained in the Instruction "On the Most Holy Eucharist to be diligently guarded," of May 26, 1938, at 5:1, where it was stated that this manner of reservation is more conducive to the security of the Most Holy Eucharist, especially against thieves; but it is evident that this applies even during the day, if it is necessary. This safer place can also be a special recess, beneath the church or sacristy, or in the parochial house, especially if the sacred Species are enclosed in a certain iron chest, constructed according to the judgment of experts, so that it is protected from fire, moisture, and other dangers, and inserted into the very walls of the church or within a marble column of the stylobate, while observing, as far as possible, the liturgical laws and the aforementioned Instruction. 6. Sometimes, as we have already indicated in n. 3, it will be preferable to consecrate only as many hosts each day as are sufficient for the faithful to receive Holy Communion, consuming those that may remain, except for those that are reserved for viaticum or for administering Communion to the sick, and it is recommended that these be placed, not in the ordinary pyx, but in a certain receptacle made of solid metal, completely closed, suitably decorated, and easily hidden and transported. The priest who lives near the church, in the event of an intrusion, should take this aforementioned receptacle with the sacred Particles reserved therein and carry it to a safe place. 7. It will be very useful for the parish priest to instruct some faithful, distinguished by prudence and piety – especially members of the confraternity of the Most Holy Sacrament, whose primary duty is to care for and promote the worship of the Most Holy Eucharist – that, in extreme necessity, namely, if the parish priest or priest is absent and there is a danger of the profanation of the Most Holy Eucharist, the sacred Species should be placed in a safe place, or, if lost, to seek and collect them with the utmost diligence. 8. These, which we have enumerated, are only some norms for achieving the stated purpose; nothing prevents the addition of others, which, after examining the specific circumstances of the place, may be found to be more suitable; indeed, we strongly urge the Ordinaries to use more effective means if they are available. It would certainly be pleasing to this Sacred Congregation if, in due time, these were brought to its attention.

[*Latin ed. p. 285*]

The Sacred Congregation for the Discipline of the Sacraments •285 ac-

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knowledges all that the Ordinary has endeavored to do to protect the Most Holy Eucharist against hostile incursions. Our Most Holy Lord Pius, Pope XI, by Divine Providence, in an audience granted to the Most Reverend Secretary of this Sacred Congregation on September 14, 1943, deigned to approve the aforementioned letter, which had already been subjected to a mature and diligent examination by the Most Reverend Fathers in Plenary Assemblies, and ordered that it be made public law in the Official Commentary of the Acta Apostolicae Sedis, and that it be immediately put into effect, with the necessary and appropriate exceptions. Given in Rome, from the offices of the Sacred Congregation for the Discipline of the Sacraments, on the 15th day of the month of September, in the year 1943. D. L. Card. JORIO, Prefect. S... . F. Bracci, Secretary.

SACRED CONGREGATION FOR RITES

CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, INNOCENTI A BERTIO, PRIEST, OF THE RELIGIOUS ORDER OF THE MINOR CAPUCHIN FRATI.

ON THE QUESTION OF WHETHER THERE EXISTS EVIDENCE OF HEROIC VIRTUE, TOGETHER WITH THEOLOGICAL VIRTUES, NAMELY FAITH, HOPE, AND CHARITY, AND THE CARDIINAL VIRTUES OF PRUDENCE, JUSTICE, FORTITUDE, AND TEMPERANCE, IN THE CASE IN QUESTION.

"All men are pilgrims in the world," writes St. Lawrence of Brindisi, "but some journey with Christ from Ierichus to Jerusalem, while others journey with Adam from Jerusalem to Ierichus: they ascend with Christ, loving heavenly and divine things, while they descend with Adam, loving worldly and earthly things... the road leading to the city of Jerusalem is charity; the road leading to Babylon is greed; that road is the way of the spirit, this road is the way of the flesh." (Serm. in Dom. Quinq. Op. vol. VII, p. 146, Ed. Pat. 1942).

[*Latin ed. p. 286*]

286 Acta Apostolicae Sedis - The official commentary. The Venerable Innocent of Bertio, following in the footsteps of the Seraphic Father, despising worldly and earthly things, but loving heavenly and divine things, accompanied Christ from Ierichus to Jerusalem, and, without deviating from the safe path, which is charity, he securely ascended and arrived there. On March 19, 1844, on Tuesday, in the town of Vallis Camuniae, in the Diocese of Brixiensi, to Peter Scalvinomi and Francisca Poli, farmers, renowned not for great wealth but for piety and integrity, a Servant of God was born, and on the 22nd, he was cleansed with the waters of baptism, receiving the name John. The mother, widowed prematurely, went to Bertium; for that was the town of origin of her late husband, and thus the surname was

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given to the son in Religion. She was most pious, and the mother devoted all her care and diligence to ensure that her little son would grow up in the fear and love of God; and here, having received a soul inclined to all good, he responded wonderfully. It is the unanimous judgment of all witnesses that John, even from his youth, showed signs of sanctity. Bishop Verzeri, who saw him praying in the church, predicted that he would become a saint. Nor did the event disprove the prediction; for John, whether within the domestic walls, or in the Luerensi college, or in the Brixiensi seminary, showed himself diligent in virtues and eager to excel in his studies, so that both his superiors and his classmates were captivated by his admiration. Ordained a priest on June 2, 1867, he was assigned as an assistant pastor in Cevi, and he behaved in a remarkable manner, the pastor himself admitting that he had received a great benefit from those superiors who had assigned such a good assistant to him. Two years later, he was appointed Vice-Rector of the Brixiensi Seminary, a position he held for only one year. Sent to Bertium, and assigned as an assistant pastor, he held this office, to the great benefit of the people, for four years. But the soul of Priest John was impelled by a divine impulse to seek higher things; indeed, his heart burned with charity. For, as St. Lawrence teaches, "the love of God, charity, is the source of all good things; it requires that, turning our backs on Ierichus, we turn our faces towards Jerusalem, and that our feet be directed in the way of peace; for many have not known the way of peace; it desires that we despise the world and eagerly seek eternal happiness" (Ibid., p. 133). John, turning his back on the world, in order to prepare peace for himself in life, and to attain eternal happiness, entered the Order of the Friars Minor Capuchin; in which he began his novitiate in April of the year 1874, taking the name Innocent of Bertio; and on May 2, 1878, in the monastery of the Most Holy Annunciation in the town of "Borno," where he almost always resided, he pronounced his solemn vows. Having become a perfect member of the Order of Discalced Carmelites, he embraced with great eagerness the rules of the stricter Institute.

[*Latin ed. p. 287*]

The Sacred Congregation of Rites, in number 287, has diligently striven to uphold its duties. It has shown itself obedient to the commands of its Superiors, has preserved angelic chastity, living it even in this world; it has embraced the strictest poverty; it has begun to subdue the body with the most severe penances; it has been an outstanding follower of regular discipline; it has patiently endured injuries, and has also disregarded calumnies, allowing God to defend its cause, while remaining even-tempered; indeed, it felt itself so humbled that it would shun not only honor, but even the shadow of honor. These many and great virtues were fostered by constant prayer, and through these virtues, whether as a religious or as a parish priest, it sought to preach the word of God and administer the sacrament

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of penance. It also faithfully fulfilled other duties. Albini, to whom he had been sent, while engaged in preaching, was struck by an illness, and was taken to Bergamo, where, despite all care, he succumbed; on March 3rd, of the year 1890, he surrendered his most excellent soul to God. The reputation for holiness, which was already alive, became even more vibrant after his death. Therefore, in the year 1909, investigative inquiries were begun in the Brescia diocese concerning the reputation, writings, and the lack of due veneration. At the beginning of the month of January of the year 1919, these were concluded. After examining the writings, the Sacred Congregation, on August 8th, 1918, decreed: "Nothing prevents proceeding further." On January 22nd of the year 1919, Pope Benedict XV, of blessed memory, signed a commission for the introduction of the cause. The introductory letters were sent to the Bishop of Brescia on February 14th of the year 1919, for the purpose of initiating the process concerning virtues and miracles. On December 14th of the year 1921, the same Sacred Congregation decreed that the cult of the Servant of God had never been discontinued. On January 17th of the year 1922, the Sacred Congregation sent further letters concerning the continuation and completion of the process. On May 4th, 1931, the Sacred Congregation issued a judgment favorable to the validity of the processes. Therefore, with all due legal formalities observed, on June 4th of the year 1940, before the Most Reverend Cardinal Januarius Granito Pignatelli di Belmonte, Bishop of Ostia and Velletri, as Promoter of this cause, the Preliminary Congregation was convened: on February 24th, after a year, the Preparatory Congregation; finally, the General Congregation before His Holiness Pope Pius XII on February 23rd of the year 1943; in which the same Most Reverend Cardinal, as Promoter, proposed a question for discussion: Whether it is established that the theological virtues of Faith, Hope, and the cardinal virtues annexed to them, namely Charity with Prudence, were present in a heroic degree in God, in Justice, and in the case of one's neighbor, Temperance, Fortitude, and whether, furthermore, there is evidence of miracles concerning him. The Most Reverend Officials, Prelates, and Consultors gave their opinions.

[*Latin ed. p. 288*]

The Acts of the Apostolic See – Official Commentary 288 gave their support; and the Most Blessed Father postponed giving his judgment on the matter, so that, through multiplied prayers, light might be sought from God. Therefore, this day was set, the second Sunday of Lent, the twenty-first day of the month of March. For this reason, the Reverend Cardinals Carolum Salotti, Bishop of Praeneste, Prefect of the Sacred Congregation, and Ianuarium Granito Pignatelli di Belmonte, Relator of the Cause, and also the Reverend Father Salvator Natucci, Promoter of the Faith General, and myself, the undersigned Secretary, were summoned, and, after most devoutly celebrating the Eucharistic Sacrifice, he declared: "It is established

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that the Venerable one possessed the theological virtues of Faith, Hope, and Charity, both towards God and towards one's neighbor, and also the cardinal virtues of Prudence, Justice, and Temperance, with heroic effect in every circumstance, and that these virtues are joined to fortitude in a heroic degree." He then ordered that this decree be made public and be recorded in the acts of the Sacred Congregation. Given in Rome, on the twenty-first day of March in the year of Our Lord 1943.

[Signature] C. Card. SALOTTI, Bishop of Praeneste, Prefect.

[Signature] L. © S. A. Carinci, Secretary.

II. REGARDING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, VINCENTIA MARIA LÓPEZ Y VICUÑA, FOUNDRESS OF THE INSTITUTE OF THE DAUGHTERS OF MARY IMMACULATE, DEDICATED TO THE SERVICE OF GIRLS.

ON THE QUESTION OF WHETHER IT IS ESTABLISHED THAT THE VENERABLE ONE POSSESSED THE THEOLOGICAL VIRTUES OF FAITH, HOPE, AND CHARITY, BOTH TOWARDS GOD AND TOWARDS ONE'S NEIGHBOR, AND ALSO THE CARDINAL VIRTUES OF PRUDENCE, JUSTICE, AND TEMPERANCE, WITH HEROIC EFFECT IN EVERY CIRCUMSTANCE, AND THAT THESE VIRTUES ARE JOINED TO FORTITUDE IN A HEROIC DEGREE.

The Apostle John, who drank from the very sacred fountain of the Gospel, "Behold what manner of charity the Father hath bestowed upon us, that we should be called and should be the sons of God. Therefore the world knoweth not us, because it knew not him" (1 John 3:1). And the Lord Jesus Himself taught, "All ye are brethren" (Matthew 23:8). The Apostle Paul, in explaining the same thing: "in one spirit,

[*Latin ed. p. 289*]

The Sacred Congregation of Rites writes: "All are one in Christ Jesus" (1 Corinthians 12:13), "the body, and are not many" (1 Corinthians 12:14); "neither is he who is without law to God" (Romans 2:11). Therefore, by this fraternal bond, we are all necessarily connected and united to one another. Moved by this spirit, the Venerable Vincentia Maria López y Vicuña exercised a magnificent apostolate dedicated to the service of domestic servants, and founded a new religious family with this purpose in mind. In the town of "Cascante," in the diocese of Tirasonen, in Spain, on March 22nd of the year of Our Lord 1874, she was born to Joseph Maria López and Maria Vicuña, who were distinguished by their piety and nobility. The little girl, on the following day, was cleansed with the sacred waters of baptism and received the names Vincentia, Maria, and Deogratias. Raised by her pious and generous parents, she was educated with great care; moreover, her father himself, although very busy with legal affairs, reserved for himself the task of teaching her the first elements of letters and Christian catechesis.

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At the age of six, she received the sacred chrism; and at the age of ten, she received for the first time the Body of Christ. From a very young age, she began to feel a tender devotion to the Blessed Virgin Immaculate, and the flame of this love constantly burned within her until her death. From her childhood, her piety towards the poor grew, especially through the example of her mother, who for a long time lived in Madrid. Moved by compassion for the unfortunate fate of many young girls, who, being dedicated to domestic service, were deprived of their ministry due to illness, and, upon regaining their health, were dismissed from the infirmary, and were forced to beg in the streets, exposed to countless dangers, her mother had provided them with lodging at her own expense. Vincentia Maria joined her in this work, and, moved by divine grace, she took steps to establish a new religious family, whose title is: "The Institute of the Daughters of Mary Immaculate for Girls Dedicated to Domestic Service." This Institute was approved by the Ordinary of Toledo, under whose jurisdiction Madrid was then located, and on June 11th, in the year of Our Lord 1876, the Ordinary himself presented the habit of the religious order to the Servant of God and to two companions. After two years, she pronounced the simple vows of religion; she also wrote the rules and constitutions. On April 18th of the year 1888, the Sacred Congregation of Bishops and Regular Canons granted a decree of praise. In the year 1889, the General Superior canonically declared her a Servant of God. She took her perpetual vows the following year, on July 31st; and on December 26th of the same year, she peacefully passed away. She died a holy death, because she had lived a holy life, as is also evident from the unanimous testimony of the witnesses in the process for her canonization, as recorded in the ACTA, volume X, number 9.

[*Latin ed. p. 290*]

290 Acta Apostolicae Sedis — The official commentary, with its accounts of her virtues, her numerous works, and the actions of those who knew her, fully attest to this. It recounts how she frequently, joyfully, and consistently practiced virtues. Her holiness also shines through in her perpetual innocence of life, in her wondrous love for the Most Holy Eucharist, in her perfect observance of the commandments of God, the precepts of the Church, her duties and offices, in her self-denial, in her charity, patience, and prudence, all accompanied by profound humility, with which, like a most loving mother, she instructed, guided, and encouraged the young girls received into the institution, stimulating them to virtue and piety, and she followed them with diligent care, both within and outside the institution, and with a uniformity of will, never interrupted until her death, in her devotion to the divine will, even in the most difficult tasks. Indeed, it was a difficult work that she undertook; she suffered much for it, both from some of the girls whom she had favored, and from those who, struck by the novelty of the work, treated her with contempt and called her foolish. But

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the Handmaid of God, with great fortitude of spirit, overcame all things, and she was even compelled, at the urgent request of the Bishops, to establish other houses of her Institute. The standard of all virtues, which she so admirably demonstrated in the eyes of her contemporaries during her life, secured for her a true reputation for holiness after her death, which was so great that, from the year 1915 to the year 1919, canonical inquiries were conducted in Madrid, and also in Barcelona and Valencia, through official letters. After the introduction of her cause was signed by the Blessed Pope Pius XI on the 18th of July, in the year 1928, the Apostolic process was established in Madrid, and its legal validity, as well as that of the preceding ones, is confirmed by a decree of this Holy Congregation, issued on the 19th of July, 1939. Therefore, with all due legal formalities observed, on the 4th of February, in the year 1941, before the Most Reverend Cardinal Alexander Verde, the Promoter of the Cause, a preparatory meeting concerning her virtues was held; on the 28th of April, in the year 1942, a further preparatory meeting; and finally, on the 12th of January, in the General Congregation before the Most Holy Pope Pius XII, in which the same Cardinal, as Promoter, proposed a question for discussion: Whether it is established that she possessed the theological virtues of Faith, Hope, and Charity, along with the cardinal virtues of Prudence, Justice, and Temperance, in a heroic degree, and also Fortitude in the cases and to the extent that these virtues are considered. The Most Reverend Cardinals, officials, and Consultor Fathers each gave their opinion; and the Blessed Father, desiring that his mind might be illuminated by the greater light of the Holy Spirit, decided to express his opinion on this day, the second Sunday of Lent, the twenty-first day of March.

[*Latin ed. p. 291*]

The Sacred Congregation of Rites, 291. Wherefore, it ordered that the Most Reverend Cardinals Charles Salotti, Bishop of Praeneste, Prefect of the Sacred Roman Congregation, and Alexander Verde, Promoter of the Cause or Relator, and also the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, the undersigned Secretary, be summoned, and after a most devout celebration of the Holy Mass, it decreed: That the virtues, both those pertaining to immediate holiness and those theological, namely Faith, Hope, and the cardinal virtues attached to them, namely Charity, Prudence, Justice, and Temperance, are proven in a venerable degree in the case of Venerable Maria López, and in a heroic degree. Furthermore, it commanded that this decree be promulgated and recorded in the acts of the Sacred Congregation of Rites. Given at Rome, on the 21st day of March, in the year of Our Lord 1943.

E.B. C.

Card. SALOTTI, Bishop of Praeneste, Prefect.

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L. & S. A. Carinci, Secretary.

[*Latin ed. p. 292*]

Acts of the Apostolic See – Official Commentary

ACTS OF THE SACRED APOSTOLIC PENITENTIARY TRIBUNAL (OFFICE OF INDULGENCES)

DECREE: INDULGENCES ARE GRANTED TO THOSE WHO RECITÉ THE PIOUS INVOCATION

His Holiness, Pope Pius, by divine Providence, Pope XII, having graciously deigned to grant, in an audience given in writing to the Most Reverend Cardinal Penitentiary Major on July 17, 1943, that all the faithful, who with a pious mind recite the invocation "Domine, salva nos, perimus" (And they came to him, and awaked him, saying, "Lord, save us: we perish"), in any language (e.g., "Signore, salvaci, ci perdiamo," "Seigneur, sauvez-nous, nous périssons," "Lord, save us: we perish," "Rette uns, o Herr, wir gehen zugrunde"), may obtain the following Indulgences:

I. A partial indulgence, of five hundred days, to be gained at least with a contrite heart;

II. A plenary indulgence, to be obtained under the usual conditions, if the pious invocation is repeated daily throughout the entire month.

This decree is valid forever, without exception, and notwithstanding any Apostolic Letters to the contrary.

Given at Rome, from the Offices of the Sacred Penitentiary, on August 18, 1943.

N. Card. CANALI, Major Penitentiary.

L. S. S. Luzio, Regent.

[*Latin ed. p. 293*]

Diarium Romanae Curiae 293

DIARIUM ROMANAE CURIAE

SEGRETERIA DI STATO

NOMINE

Per mezzo dei biglietti della Segreteria di Stato, il Santissimo Padre Pio XII, felicemente regnante, si è degnato di nominare:

26 luglio 1943.

Sua Eccellenza Reverendissimo Monsignore Giovanni Costantini, Arcivescovo tit. di Colosse, Presidente e membro della Pontificia Commissione Centrale per l'Arte Sacra.

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3 agosto

Reverendimi Padri Umberto Noots, Abate Generale dei Premostratensi, e Raffaele Maria Baldini, dell'Ordine dei Servi di Maria, Consultori della Sacra Congregazione dei Religiosi.

Camerieri segreti soprannumerari di Sua Santità:

26 marzo 1942.

Monsignore Pietro Mlles, della diocesi di Treves.

23 aprile 1942.

Monsignore Luigi Hennerfeind, dell'arcidiocesi di Monaco e Freising.

Monsignore Enrico Wismeir, della medesima arcidiocesi.

20 maggio 1942.

Monsignore Eugenio Caire, della diocesi di Spires.

Monsignore Vincenzo Schreiber, della medesima diocesi.

Luglio 1942.

Monsignore Felice Delgadillo, dell'arcidiocesi di Sucre.

Monsignore Massimiliano Jüttner, dell'arcidiocesi di Bre-slavia.

29 settembre 1942.

17 aprile 1943.

Monsignore Nicolò Pieger, dell'arcidiocesi di Bamberg.

6 maggio 1943.

Monsignore Virgilio Bartoli, della diocesi di Città della Pieve.

Monsignore Francesco Ogliari, della diocesi di Crema.

14 giugno 1943.

Monsignore Vittorio Fogari, della diocesi di Brzesc.

15 giugno 1943.

17 giugno 1943.

Monsignore Ferdinando Feliziani, della diocesi di Osimo.

Monsignore Desiderio Nobels, della diocesi di Gand.

Monsignore Marcello Magliocchetti (Roma).

Monsignore Pietro Santini (Roma).

Monsignore Giulio Baroli, della diocesi di Novara.

Monsignore Angelo Bertolino, della medesima diocesi.

Monsignore Francesco Pozzo, della medesima diocesi.

Monsignore Giovanni Battista Nicola, dell'arcidiocesi di Vercelli.

[*Latin ed. p. 294*]

294 Acta Apostolicae Sedis - Official Commentary, July 10th, 1943.

Most Reverend Raffaele Calabria, of the diocese of Nusco.

Most Reverend Giacomo Crovari, of the archdiocese of Genoa.

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Most Reverend Giovanni Massa, of the same archdiocese.

Most Reverend Lazzaro De Simoni, of the same archdiocese.

Most Reverend Arturo Grassi Fonseca, of the diocese of Todi.

Most Reverend Matteo Giraudo, of the diocese of Pinerolo.

Most Reverend Corrado Ursi, of the diocese of Andria.

Most Reverend Francesco Saverio Donnarumma, of the diocese of Castellammare di Stabia.

Most Reverend Biagio De Andrea, of the diocese of Casale Monferrato.

Most Reverend Pietro Amato Frutaz, of the diocese of Aosta.

Most Reverend Paolo Zadra, of the archdiocese of Trento.

Most Reverend Giacomo E. Howard, of the diocese of Alexandria.

Most Reverend Giovanni Maria Pinna, of the diocese of Bosa.

August 5th.

Most Reverend Luigi Volponi, of the diocese of Ascoli Piceno.

Most Reverend Uberto Jedin, of the archdiocese of Breslau.

Most Reverend Francesco Bassoli, of the diocese of Guastalla.

Most Reverend Igino Lombardini, of the same diocese.

Most Reverend Giacomo Brüning, of the Latin Patriarchate of Jerusalem.

Most Reverend Uberto Antonio Lerschen, of the diocese of Lafayette (U.S.A.).

Most Reverend Giuseppe Chiavalon, of the diocese of Parenzo and Pola.

August 12th.

Most Reverend Antonio Angeli, of the same diocese.

Most Reverend Antonio Carroll Badeaux, of the same archdiocese.

Most Reverend Edoardo Carlo Prendergast, of the archdiocese of New Orleans.

Most Reverend Arminio Giuseppe Jacobi, of the same archdiocese.

August 21st.

Most Reverend Antonio Marano, of the diocese of Lacedonia.

Most Reverend Rinaldo Giuliani, of the diocese of Brzesc.

September 1st.

Extraordinary honorary chaplains of the sword and cape, August 29th, 1943.

The Honorable Marquis Edoardo Persichetti Ugolini of Castelcolbuccaro (Rome).

June 26th.

The Honorable Marquis Giorgio Rappini (Rome).

The Honorable Don Diego Invitti, of the Princes of Conca, of the arch-

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diocese of Naples.

[*Latin ed. p. 295*]

Diarium Romanae Curiae 295: Honorary Chamberlains in peacock blue attire, 8 a.m.: April 29, May 6, 1943. Monsignor Domenico Pipparelli, of the diocese of Orvieto. » 1942. Monsignor Anthony Kradepohl, of the diocese of Aix-la-Chapelle. » » Monsignor Alipio Ruina, of the same diocese. Monsignor Giuseppe Stella, of the same diocese. » » » » » » Monsignor Grazia I varo vie, of the diocese of Cattaro. July 29 » Monsignor Guglielmo Biasutti, of the archdiocese of Udine. August 21 » Monsignor Quintilio Bianchi, of the diocese of Città di Castello. Honorary Chamberlains with sword and mantle, 8 a.m.: March 14, June 1, 1943. Mr. Odoardo Giove (Rome). » Mr. Pietro De Sanctis (Rome). Honorary Chamberlains with sword and mantle, honorary status, 8 a.m.: June 26, 1943. Mr. Francesco Fornari (Rome). » » » » » Mr. Carlo d'Amelio (Rome). » » » Mr. Serafino Pompilj, of the archdiocese of Spoleto. » Mr. Giovanni Pediconi (Rome). Secret Honorary Chaplain, 8 a.m.: July 10, 1913. Monsignor Ambrogio Ammanniti, of the archdiocese of L'Aquila. Honorary Chaplains outside the city, 8 a.m.: May 1, 1943. Monsignor Giusto Soranzo, of the archdiocese of Gorizia. August 5 » Monsignor Abbondio Morino, of the diocese of Como.

[*Latin ed. p. 296*]

Acts of the Apostolic See - Commentary 296 Official NECROLOGY July 8, 12" 1943. Monsignor Giustino Staugaitis, Bishop of Telerai. Monsignor Fortunato Anthony Spruit, titular Bishop of Vaga, Apostolic Vicar of Luanfu. July 20" Monsignor Giovanni Anthony Pimenta, Bishop of Montesclaros. Monsignor Macario Saba, Archbishop of Aleppo of the Melchites. July 28" Monsignor Edoardo Mulhern, Bishop of Dromore. Monsignor Mattia Clemente Lenihan, titular Archbishop of Preslavo. Monsignor Mariano Blaha, Bishop of Neosolio. July 21" Monsignor Leandro Astelarra, Bishop of Bahia Bianca. July 24" Monsignor Giuseppe Gaspare de Affonseca y Silva, Archbishop of San Paolo of Brazil. July 30" Monsignor Michele Giuseppe O'Brien, Archbishop of Kings-ton. Monsignor Giulio Glattfelder, Archbishop, Bishop of Csa-. Monsignor Giuseppe Castelli, Bishop of Novara. July 27" September 12" His Eminence, Cardinal FRANCESCO D'ASSISI VIDAL Y BARRAQUEE, Archbishop of Tarragona.

[*Latin ed. p. 297*]

Year XXXV, October 20, 1943 (Series II, Vol. X) - No. 10

ACTA APOTOLICAE COMMUNITATIS

OFFICIAL ACTS

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ACTS OF POPE PIUS XII

LETTERS ENCYCLICAL TO VENERABLE BROTHERS, PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS AND OTHER ORDINARY LOCALS IN COMMUNION WITH THE APOSTOLIC SEE, AND ALSO TO THE ENTIRE CLERGY AND THE FAITHFUL OF THE WHOLE CATHOLIC WORLD: CONCERNING THE PROPER AND FRUITFUL PROMOTION OF SACRED SCRIPTURAL STUDIES.

PIUS PP. XII

VENERABLE BROTHERS, BELOVED SONS,

Moved by the Divine Spirit, those Sacred Writers composed the books which God, out of His paternal charity towards the human race, wished to bestow "that the man of God may be perfect, furnished to every good work." Therefore, it is not surprising that the Holy Church has guarded this treasure, bestowed from Heaven, which is the most precious source of doctrine concerning faith and morals, and the Divine norm, which she received from the hands of the Apostles, with the utmost care, defending it from every false and perverse interpretation, and diligently applying it to the task of imparting salvation to souls, as countless documents of every age clearly testify.

However, in more recent times, the Sacred Scriptures, 1 1 II Tim. III, 16 sq.

ACTA, VOL. X, A. 1 0 . — 2 0 - 1 0 - 9 4 3

[*Latin ed. p. 298*]

298 Acta Apostolicae Sedis - Commentarium Officiale. Since these Letters, owing to their divine origin and the clear explanation of their meaning, were particularly suited to defend and promote the truth, the Church undertook their protection with even greater zeal and diligence. Thus, the most holy Council of Trent solemnly decreed that the entire books, "with all their parts, as is customary in the Catholic Church and as they are found in the old Latin Vulgate edition," should be recognized "as sacred and canonical." And in our time, the Council of Vatican, in order to condemn false doctrines about inspiration, declared that these same books should be held "sacred and canonical" "not because they were composed solely by human industry and subsequently approved by human authority, nor solely because they contain revelation without error, but because, being written under the inspiration of the Holy Spirit, they have God as their author, and as such they have been handed down to the Church." Subsequently,

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when certain Catholic writers dared to restrict the truth of Holy Scripture to matters of faith and morals alone, considering other matters, whether physical or historical, as "incidental remarks" and not at all connected with faith, as they themselves maintained, Our Predecessor, of blessed memory, Leo XIII, condemned these errors with well-deserved justice in his Encyclical Letter Providentissimus Deus, dated November 18, 1893, and provided wise precepts and rules for the study of the Divine Books. Since it is fitting to commemorate the fiftieth anniversary of the publication of these Encyclical Letters, which are the principal law for biblical studies, We, having from the very beginning of Our Pontificate professed care for the sacred disciplines, consider it most fitting to... 2 3 4 2 Session IV, decree 1; Ench. Bibl. n. 45. Session III, Chapter 2; Ench. Bibl. n. 62. Discourse to the students of the Seminaries... in the City (June 24, 1939); Acta Ap. Sedis XXXI (1939), p. 245-251. s 4

[*Latin ed. p. 299*]

The Acts of Pope Pius XII have led us to believe that, if we confirm and reinforce those things which Our Predecessor wisely established, and which His successors have contributed to in order to establish and perfect the work, and if we determine those things which seem necessary in the present times, we will thereby encourage all the children of the Church who dedicate themselves to these studies, to pursue this most necessary and most praiseworthy endeavor with greater zeal.

Firstly, and above all, the primary concern of Leo XIII was to expound and defend the truth of the Sacred Scriptures from attacks. Therefore, with weighty words, he decreed that there should be absolutely no error in the writings, when the sacred writer, speaking of physical things, "followed what appears to the senses," as the Angelic Doctor says, using words "either in a manner of translation, or as common speech was understood at that time, and still is today in many matters in the daily lives of even the most learned men." For the sacred writers, or rather – as Augustine says – the Spirit of God who spoke through them – did not intend to teach men "the intimate constitution of visible things," which would be of no benefit to salvation; but rather, "to transfer these things to the realm of thought, especially to history," because "in a similar way, the fallacies of adversaries can be refuted, and the historical truth of the Sacred Scriptures can be defended from their attacks." It is not to be imputed as an error to the sacred writer, where "certain things have been written less correctly in describing them in the codices," or "where the meaning of a certain passage remains ambiguous." Finally, it is utterly wrong "either to restrict inspiration to only certain parts of the Sacred Scriptures, or to concede that the sacred writer

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himself erred."

[*Latin ed. p. 300*]

300 Acta Apostolicae Sedis - Official Commentary with the divine inspiration "by itself not only excludes all error, but also excludes and rejects it as necessarily as it is necessary to believe in God; the supreme Truth, must be the author of no error whatsoever. This is the ancient and constant faith of the Church." * Therefore, We also propose and, so that it may be religiously observed by all, We impress upon you, that which Our Predecessor Leo XIII so gravely explained, and We decree that the same counsels and exhortations, which He, in His time, most wisely added, must be diligently followed even today. For, as new and weighty difficulties and questions arose, both from the prejudices of rationalism and from the prevailing opinions, and especially from the most ancient monuments widely scattered and discovered in the Eastern regions, the same Predecessor, moved by the solicitude of the apostolic office, not only desired and hoped that such a source of Catholic revelation might be made safer and more abundant for the benefit of the Lord's flock, but also that it might not be violated in any way, "that more might undertake the patronage of the Divine Scriptures properly and constantly; and that those, whom divine grace has called to the sacred order, would devote greater diligence and industry each day to reading, meditating, and explaining them, which is most fitting." Therefore, the same Pontiff, who had long ago praised and approved the School dedicated to the study of the Holy Scriptures in Jerusalem, at Saint-Étienne, founded by the care of the Master General of the Order of the Holy Preachers, from which, as He Himself said, "the biblical matter began to increase greatly and to expect greater things"; so, in the final year of His life, He added a new measure, so that these studies, so highly commended by the Encyclical Providentissimus Deus, might be perfected and preserved more and more each day. By Apostolic Letters, Jerusalem, in the monastery, dated September 17, 1892; LEONIS XIII Acta XII, pp. 239-241, see p. 240. 1
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[*Latin ed. p. 301*]

301. The Acts of Pope Pius XII, dated October 30th of the year 1902, state that a Council, or Commission, composed of distinguished men, was established "to diligently care for and ensure that the divine words and a more refined treatment thereof are widely found among our people, and that they are protected not only from any influence of error, but also from all rash opinions"; and We, following the example of Our predecessors, have likewise confirmed and strengthened this Council in practice, using its ministry, as We have done on many occasions before, to bring back to sound Catholic interpretations the laws of the sacred books, which have been handed down by the Holy Fathers, the Doctors of the Church, and

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the Supreme Pontiffs themselves.

It seems appropriate to gratefully recall what Our predecessors have contributed to the same end, and what we may call the Leonine initiative or its complements and fruits. First, Pope Pius X, wishing "to provide a certain supply of teachers who, commended by the gravity and sincerity of their doctrine, would interpret the Divine Books in Catholic schools," established "academic qualifications and the degree of Doctor in the discipline of Sacred Scripture to be conferred by the Biblical Commission"; then He enacted a law "concerning the method of study of Holy Scripture to be observed in Seminaries," with the aim that "the students of the sacred studies should not only have perceived and understood the power, reason, and doctrine of the Scriptures themselves, but also should be able skillfully and prudently to engage in the ministry of the divine word, and to defend the books written with the help of God from attacks..."; finally, "to establish a center of higher studies pertaining to the Sacred Books in the City of Rome, which would be more effective, if possible, in teaching."

[*Latin ed. p. 302*]

The Acts of the Apostolic See – Official Commentary 302, in order to promote biblical studies and all those subjects connected to them, according to the understanding of the Catholic Church, founded the Pontifical Biblical Institute, which, entrusted to the care of the Society of Jesus, was to be endowed with "the highest teaching staff and every instrument of biblical scholarship," and its laws and regulations were established, so that Leo XIII declared that he was fulfilling a "salutary and fruitful purpose." Finally, Our Predecessor, the blessed Pope Pius XI, completed all of this, among other things, decreeing that no one should be "a teacher of the discipline of Sacred Scriptures in Seminaries, unless, having completed a special course in that discipline, he had legitimately obtained academic degrees from the Biblical Commission or the Biblical Institute." These degrees were to confer the same rights and effects as degrees properly conferred in Sacred Theology or in Canon Law; and it was also decreed that no one should be granted "a benefice in which he canonically had the duty of explaining the Sacred Scriptures to the people, unless, among other things, he possessed a license or doctorate in biblical studies." At the same time, he exhorted both the superiors of religious orders and congregations, as well as the bishops of the entire Catholic world, to send from among their students those who were most suitable for attending the schools of the Biblical Institute and for obtaining academic degrees there, and he confirmed these exhortations with his own example, establishing annual grants from his own resources to be used for this very purpose. Furthermore, the same Pope, with the favor and approval of the blessed Pope Pius X, in the year 1907, "entrusted to the Benedictine monks the task of preparing investigations and studies for a new edition of the Latin translation of the Scriptures, which is known

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as the Vulgate," and he declared that this, which requires a long time and great expense, was "a laborious and arduous undertaking." 16 17 18 15 Apostolic Letter *Vinea electa*, dated May 7, 1909; *Acts of the Apostolic See* I (1909), pp. 447-449; *Enchiridion Biblicum* nn. 293-306, v. nn. 296 and 294. " Cf. Motu proprio *Bibliorum scientiam*, dated April 27, 1924; *Acts of the Apostolic See* X V I (1924), pp. 180-182; *Enchiridion Biblicum* nn. 518-525. " Letter to the Reverend Father Aidan Gasquet, dated December 3, 1907; *Pius X Acta* I V, pp. 117-119; *Enchiridion Biblicum* n. 285 sq.

[*Latin ed. p. 303*]

303 During the pontificate of Pope Pius XII, whose most beneficial and excellent works have already been published, desiring to establish more firmly and securely, Urban rebuilt the Monastery of Saint Jerome, which was uniquely dedicated to that work, from its foundations, and richly endowed it with a library and other resources for research. 19 It seems necessary here to mention how greatly our predecessors, when given the opportunity, have encouraged the study, or preaching, or indeed the pious reading and meditation of the Holy Scriptures. Indeed, Pope Pius X strongly approved of the sodality of Saint Jerome, which seeks to encourage the faithful to read and meditate on the sacred Gospels, and to make this easier for them as much as possible; and he urged them to persevere zealously in this endeavor, declaring that "it is the most useful thing that can be done, and one that is more suited to the times," since it contributes greatly to "abolishing the opinion that the Church opposes or hinders the reading of the Holy Scriptures in the vernacular language." Pope Benedict XV, recalling the tenth and fifteenth centuries, from which Saint Jerome, the Doctor of the Holy Scriptures, departed this life, after having diligently instilled the precepts and examples of that same Doctor, as well as the principles and norms given by Leo XIII and by himself, and having commended other things that are most fitting in this matter and should never be forgotten, encouraged "all the sons of the Church, especially the clergy, to revere the Holy Scriptures, together with pious reading and constant meditation"; and he warned that "in these pages one must seek nourishment, from which the life of the spirit is nourished to perfection," and that "the principal use of Scripture pertains to the holy and fruitful exercise of the ministry of the divine word"; and again he praised the work of the Society of Saint Jerome. "Const. Apost. Inter praecipuas d. d. 15 iun. 1938; Acta Ap. Sedis XXVI (1934), pp 85-87. Epist. ad Emum Card. Cassetta Qui piam d. d. 21 ian. 1907; Pn X Acta IV, pp. 23-25. 20

[*Latin ed. p. 304*]

304 Acta Apostolicae Sedis - The official commentary states that the care for the Gospels and the Acts of the Apostles is such that "no Christian

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family should be without them, and that all should become accustomed to reading and meditating on them daily." 21 Not only have the institutions, precepts, and exhortations of our predecessors greatly advanced the knowledge and use of the Scriptures among Catholics, but also the works and labors of all those who have diligently followed them, whether in meditating, investigating, and writing, or in teaching, preaching, and translating and spreading the Sacred Books, have contributed significantly. Many have emerged from schools where higher disciplines of theology and biblical studies are taught, and especially from our own Pontifical Biblical Institute, and continue to emerge, devoted to the study of the Holy Scriptures, and who, with the same zeal, instill this same knowledge in the young clergy, diligently imparting the teachings they have acquired. Many of them have also advanced the field of biblical studies through their writings, whether by publishing and explaining sacred texts according to the norms of critical art, by translating them into vernacular languages, or by presenting them faithfully to the faithful for their pious reading and meditation, or finally, by cultivating and applying profane disciplines to the explanation of Scripture. From these and other initiatives, which are increasingly widespread and strengthened, such as, for example, biblical associations, congresses, and weekly gatherings, libraries, and sodalities for the meditation of the Gospels, we have reason to hope that, in the future, reverence, use, and knowledge of the Sacred Scriptures will increasingly benefit the good of souls everywhere, provided that the principles for biblical studies prescribed by Leo XIII, and more clearly and perfectly declared by his successors, are followed. 31 Litt. encycl. Spiritus Paraclitus, dated 15 September 1920; Acta Ap. Sedis XII (1920), pp. 385-422; Ench. Bibl. nn. 457-508; v. nn. 457, 495, 497, 491.

[*Latin ed. p. 305*]

Acta Pii PP. XII, 305: "Let all, without any impediment from the difficulties which, as is customary in human affairs, will never be lacking to this most excellent work, hold fast with greater firmness, eagerness, and fidelity to that which has been confirmed and increased—that which is indeed uniquely safe and has been proven by experience."

II. "No one can fail to observe that the conditions of biblical studies, and of other disciplines related to them, have changed greatly over these fifty years. For, to pass over other matters, at the time when Our Predecessor issued the Encyclical Letter *Providentissimus Deus*, scarcely one or two places in Palestine had begun excavations related to such matters. Now, however, investigations of this kind have increased greatly in number, and are carried out with more rigor and skill, and teach us much more and with greater certainty."

"Furthermore, all experts, and all who devote themselves to these studies, know how much light is drawn from these investigations for under-

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standing the Sacred Scriptures more correctly and more fully. Moreover, the importance of these explorations is increased by the constant discovery of written monuments, which contribute greatly to the knowledge of the languages, literature, events, customs, and cults of ancient times. And no less important is the discovery and investigation, so frequent in our time, of papyri, which have been of such great value for understanding the letters, public and private institutions, especially of the time of Our Savior."

"Furthermore, ancient codices of the Sacred Scriptures have been discovered and published with diligent effort; the exegesis of the Church Fathers has been investigated more widely and more fully; finally, the manner of speaking, narrating, and writing of the ancients is illustrated by countless examples. All these things, which our age has achieved, not without the providence of God, in some way invite and urge the interpreters of the Sacred Scriptures to use with eagerness the great light that has been given to them, in order to explore, illuminate, and present the Divine Words more deeply, more clearly, and more lucidly."

[*Latin ed. p. 306*]

Acts of the Apostolic See, Official Commentary, 306. If, with the greatest comfort of mind, we observe that those same interpreters have already, and are still, reluctantly obeying this invitation, it is certainly not the least, nor the last, benefit of the Encyclical Letter *Providentissimus Deus*, by which Our Predecessor, Leo XIII, foreseeing this new flowering of biblical discipline, called Catholic exegetes to the work, and wisely defined the method and manner of their labor. But in order that this labor may not only persevere constantly, but may also be perfected and made more fruitful each day, We also desire to achieve, through these Encyclicals, to show to all what remains to be done, and with what spirit Catholic exegetes should today undertake this most important and exalted task, and to give new encouragement and new zeal to those workers diligently laboring in the Lord's vineyard. The Church Fathers, especially Augustine, greatly recommended the study of ancient languages and a return to the original texts to those who would interpret the Holy Scriptures. However, the conditions of learning at that time were such that not many, and those only imperfectly, knew the Hebrew language. In the Middle Ages, when Scholastic Theology flourished, knowledge of the Greek language among Westerners had so diminished that even the greatest Doctors of that time were content to rely solely on the Latin translation, which is called the Vulgate, when explaining the Divine Books. On the contrary, in our own times, not only the Greek language, which has been revived since the Renaissance, is familiar to almost all cultivators of antiquity and literature, but knowledge of the Hebrew language, and of other Eastern languages, has also been widely spread among learned men. So much support is now available for learning these languages, that an interpreter of the Bible, if he neglects them, will

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not return to the original texts.

[*Latin ed. p. 307*]

By the decree of Pope Pius XII, number 307, if one has closed the door to himself, he cannot escape the mark of levity and sloppiness. For the interpreter must, with the utmost care and reverence, seize even the smallest things that have come forth from the pen of the sacred writer, inspired by the Divine Spirit, so that he may understand his mind more deeply and completely. Therefore, he must diligently strive to increase his knowledge of the biblical languages and of other oriental languages each day, and he must support his interpretation with all the aids that can be drawn from any kind of philology. Indeed, the blessed Jerome, with the knowledge available in his time, diligently sought to achieve this; and likewise, many of the great interpreters of the 16th and 17th centuries, although the knowledge of languages was much less then than it is today, pursued it with tireless effort and with considerable success. Therefore, that original text must be explained, which was written by the very sacred author himself, and which has greater authority and weight than any translation, be it the best, ancient or modern; and this can certainly be done more easily and usefully if, along with knowledge of languages, a solid expertise in the art of criticism, pertaining to that same text, is also joined. How much importance should be placed in such criticism, Augustine wisely pointed out, when, among the precepts to be instilled in the student of the Sacred Books, he placed the care of having a reliable text first. "Those who desire to know the Divine Scriptures," he said, "should first of all diligently examine the codices, so that the corrected may not yield to the uncorrected." Today, this art, which is called textual criticism, is used with great success and benefit in the publication of profane writings, and it is rightly practiced also in the Sacred Books, because of the reverence due to the divine word. For it strives, by its very nature, to restore the sacred text as perfectly as possible, purging it of corruptions caused by the weakness of scribes, and freeing it from glosses and lacunae, from inversions of words and repetitions.

[*Latin ed. p. 308*]

Acts of the Apostolic See - Official Commentary 308, and by others, from every kind of error, which commonly creeps into writings transmitted through many centuries, to the best of their ability, may be freed. And it scarcely needs to be pointed out that this kind of criticism, which not a few have applied quite arbitrarily in recent decades, and which, as some might say, they have used to introduce their own preconceived opinions into the sacred text, has today touched upon the very stability and security of the law, so that it has become a prominent instrument for more purely and accurately publishing the divine word, and so that any abuse can easily be detected. Nor should we fail to recall at this point—since it is known

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and evident to all cultivators of Scripture—how much the Church, from the earliest centuries to our own time, has held in honor the study of this art of criticism. Therefore, today, after this art has reached such a degree of perfection, it is the duty of those devoted to biblical studies, although it is not always easy, to strive with all their might to ensure that, as soon as possible, editions of both the Sacred Books and of ancient versions, prepared according to these standards, are made available to Catholics, standards which, indeed, combine the utmost reverence for the sacred text with the careful observance of all the rules of criticism. And let all know that this long labor is not only necessary for rightly understanding the writings given by divine inspiration, but is also strongly demanded by that piety with which we ought above all to be grateful to the most provident God, who has sent these books as paternal letters from the seat of His majesty to His own children. And let no one think that the use of these primary texts, for critical purposes, is in any way contrary to those prescriptions which the Council of Trent wisely established concerning the Vulgate. For it is clear from the records that the Presidents of the Council believed that they should, in the name of the Sacred Synod itself, ask the Supreme Pontiff!—which they indeed did—that the Latin edition should be published first, and then, indeed, also the Greek and Hebrew, as far as 24. * Decree concerning the edition and use of the Sacred Books; Council of Trent, ed. Soc. Goerres, vol. V, p. 918.

[*Latin ed. p. 309*]

Acta Pii PP. XII, 25, 309: It could be accomplished, that, for the ultimate benefit of the Holy Church, a correction of the Vulgate might one day be undertaken. To this desire, if it could not then be fully responded to due to the difficulties of the times and other impediments, it can, as we confidently believe, be more perfectly and more fully satisfied in the present, with the combined efforts of Catholic scholars. But that the Council of Trent wished the Vulgate to be the Latin translation, "by which all might use the authentic one," this, as all know, refers only to the Latin language for the Church, and its public use of Scripture, and certainly does not, without a doubt, diminish the authority and power of the original texts. For it was not the original texts that were being considered at that time, but the Latin translations that were current at that age, among which the same Council decreed that the one should be preferred by law, which "has been proven in the Church itself through the long course of centuries." Therefore, the pre-eminent authority of the Vulgate, or, as they say, its authenticity, was not established by the Council primarily for critical reasons, but rather because of its legitimate use in the Churches, which it has had throughout the course of centuries; by which use, it is demonstrated, as the Church understands and understands, that it is entirely free from error in matters of faith and morals; so that, with the Church itself testifying and confirming, it can be

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presented safely and without the danger of error in discussions, readings, and sermons; and therefore, such authenticity is called not primarily critical, but rather juridical. Therefore, this authority of the Vulgate in matters of doctrine does not prohibit—indeed, it almost demands today—that the same doctrine be verified and confirmed from the original texts themselves, and that those very texts be widely used to help to make the correct meaning of the Scriptures more and more clear and evident everywhere. And this is not prohibited by the decree of the Council of Trent, for indeed, for the use and benefit of the faithful, and for a more facile understanding of the divine word, translations into the vernacular languages are to be made, and these may also be made from the original texts themselves.

[*Latin ed. p. 310*]

From the Acts of the Apostolic See – Official Commentary 310, with those texts, as is now known in many regions, having been commendably undertaken with the authority of the Church approving. Endowed with excellent knowledge of ancient languages and the aids of critical art, the Catholic exegete should approach that task which is, of all those imposed upon him, the highest, namely, to discover and expound the meaning of the Sacred Scriptures in the German language itself. In carrying out this work, interpreters must keep before their eyes the most important thing: to clearly discern and define the meaning of the biblical words, which is what they call the literal meaning. They must extract this literal meaning of the words with all diligence, using the aid of knowledge of languages, the context, and comparison with similar passages; all of which are commonly called upon in the interpretation of the writings of secular authors, so that the author's intention may be clearly revealed. However, the exegetes of the Sacred Scriptures, mindful that here we are dealing with a word divinely inspired, the custody and interpretation of which has been entrusted by God Himself to the Church, must also take into account, with no less diligence, the explanations and declarations of the Church's Magisterium, as well as the explanation given by the Holy Fathers, and also the "analogy of faith," as Leo XIII most wisely observed in his Encyclical letter Providentissimus Deus. They must undertake this task with singular zeal, so that they not only – as we lament in some commentaries – expound those things that pertain to history, archaeology, philology, and other similar disciplines; but, while presenting these things opportunely, as far as they can contribute to exegesis, they should above all show what is the theological doctrine of each book or text concerning matters of faith and morals, so that their explanation may not only help theologians to propose and confirm the dogmas of faith, but also be of assistance to priests in expounding Christian doctrine before the people, and finally, to all the faithful, in leading a holy life and a life worthy of every Christian. 26 2 From the Acts of Leo XIII, XIII,

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pp. 345-346; Enchiridion Biblicum, n. 94-96.

[*Latin ed. p. 311*]

Acta Pii PP. XII 311 Once they have offered such an interpretation, primarily, as we have said, a theological one, they effectively silence those who, asserting that they find nothing in biblical commentaries that elevates the mind to God, nourishes the soul, or promotes interior life, insist on resorting to a certain spiritual and, as they say, mystical interpretation. How little they are correct in this, experience itself teaches many, who, considering and meditating on the Word of God again and again, have perfected their souls and are moved by vehement love for God; and the perpetual institution of the Church and the warnings of the highest Doctors clearly demonstrate this. Indeed, not all spiritual sense is excluded from Holy Scripture. For those things which were said or done in the Old Testament were so wisely ordered and arranged by God, that, besides their literal meaning, they foreshadowed in a spiritual way those things which were to be fulfilled in the new covenant of grace. Therefore, the interpreter, just as he must discover and explain the literal meaning of the words, as the author intended and expressed them, so too must he seek the spiritual meaning, provided that it is duly established that it has been given by God. For God alone could know and reveal this spiritual meaning. Indeed, such a sense is indicated to us in the Holy Gospels, and the Divine Savior Himself teaches us; and the Apostles, imitating the example of the Masters, confess this in their words and writings; and the doctrine perpetually handed down by the Church demonstrates it; and finally, the most ancient usages of the liturgy declare it; everywhere, the well-known saying applies: *Lex credendi est lex orandi.* Therefore, let Catholic interpreters diligently reveal and present this spiritual sense, which has been intended and ordered by God Himself, as the dignity of the divine word demands; otherwise, let them be careful not to present translated meanings as the true sense of Holy Scripture. For although, especially in the office of a preacher, a certain broader use of the Sacred Text, taken in the sense of translated words, can be useful for illustrating and commending matters of faith and morals, provided it is done with moderation and...

[*Latin ed. p. 312*]

Acts of the Apostolic See - Commentary 312. The official interpretation must be conducted with sobriety; however, one must never forget that the use of these words from Holy Scripture is, as it were, external and supplementary; and that, especially today, it is not without danger, when the faithful, especially those who have been instructed in both sacred and profane disciplines, seek to understand what God Himself signifies to us in the Holy Scriptures, rather than what an eloquent speaker or writer, with a certain skill in manipulating the words of the Bible, explains. Nor does the

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living Word of God, which is effective and more penetrating than any two-edged sword, which reaches to the division of soul and spirit, and of joints and marrow, and which is a discerner of the thoughts and intentions of the heart," require crutches, or human accommodation, to move and pierce hearts; for the Holy Scriptures themselves, written by the Spirit of God, abound in natural meaning; enriched by divine power, they are efficacious by themselves; adorned with heavenly splendor, they shine and radiate by themselves, provided that they are explained by an interpreter with such integrity and accuracy that all the treasures of wisdom and prudence hidden within them are brought to light. In accomplishing this, the Catholic interpreter can be greatly aided by the diligent study of the works of those who, through the ministry that God assigned to them in the Church, possessed a certain heavenly insight and a marvelous mental acumen, with which they penetrate the depths of divine language, and bring to light whatever may contribute to the illustration of the doctrine of Christ and the promotion of the sanctity of life. It is certainly regrettable that the treasures of this Christian antiquity are not known to many of the writers of our time, nor have those who cultivate the history of exegesis yet explored all that seems necessary to properly investigate and correctly assess a matter of such importance. May there be many who, with a Catholic spirit, devote themselves to the study of Scripture.

Hebrews IV, 12.

[*Latin ed. p. 313*]

313 Those who diligently seek out the authors and works of interpretations of the Scriptures, and who, as it were, draw immense and accumulated wealth from them, contribute greatly to this, so that it may become increasingly apparent how thoroughly they have understood and illuminated the divine doctrine of the Sacred Books, and so that even today's interpreters may take example from them and appropriately repeat arguments. Thus, at long last, a happy and fruitful union will be achieved between the doctrine of the ancients and the eloquence of the spirit, and the greater erudition and more mature art of the moderns, bringing forth new fruits in the field of Sacred Literature, which is always cultivated, and never exhausted. Moreover, it is lawful and fitting to hope that even our own times can contribute something to the more profound and accurate interpretation of the Sacred Scriptures. For many things, especially those pertaining to history, have either scarcely been explained, or not sufficiently explained, by the commentators of former centuries, since they lacked almost all the knowledge necessary to illuminate them more fully. How difficult these things were even for the Fathers themselves, and how seemingly impenetrable, is shown by the efforts that many of them repeated in order to interpret the first chapters of Genesis; and also by the attempts made by St. Jerome to interpret the Psalms in such a way that the meaning expressed

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in the very words would be clearly revealed. Finally, there are books or sacred texts whose difficulties have only recently been discovered, after new questions have arisen from a deeper knowledge of ancient things, to which a more appropriate investigation must be applied. Therefore, some people, not rightly perceiving the conditions of biblical science, wrongly assert that nothing remains to be added to what Christian antiquity has presented; whereas, on the contrary, our own times have presented so many things that require new investigation and new examination, and greatly stimulate the diligent study of the modern interpreter. Indeed, our age, as it adds new questions,

[*Latin ed. p. 314*]

314 Acta Apostolicae Sedis - The official commentary, so that, with God's help, it may also provide new interpretations and aids. Among these, it seems worthy of special mention that Catholic theologians, following the doctrine of the Saints of the Fathers, and especially of the Angelic and Common Doctor, have more aptly explored and presented the nature and effects of biblical inspiration than has been possible in previous centuries. From this progress, it is rightly observed that the writer, in composing the sacred book, is the *instrument* of the *Spiritus Sancti*, and that this instrument is living and endowed with reason, so that, acting under divine impulse, he may use his faculties and powers in such a way that all may easily gather from the book, from his works, "his own character and, as it were, the particular traits and features" of each individual. Therefore, the interpreter must carefully consider, and without neglecting any light that recent investigations have brought to bear, what is proper to the character and condition of life of the sacred writer, the age in which he flourished, the sources he used, whether written or oral, and the forms of expression he employed. In this way, he will be better able to know who the writer was, and what he intended to express in writing. For it is no secret that the supreme rule of interpretation is to understand and determine what the writer intended to say, as Saint Athanasius aptly points out: "Here, as in all other passages of the divine Scripture, it is necessary to observe the occasion on which the Apostle spoke, the person to whom he spoke, and the matter for which he wrote, carefully and faithfully, lest anyone, ignorant of these things, or understanding something else, should deviate from the true meaning." But the literal meaning, in the words and writings of the ancient Eastern authors, is often not so clearly stated as in the writings of our own age. For what they intended to express by their words is not determined solely by the laws of grammar or philology, nor solely by the context of the language; it is entirely necessary to consider the mind... 28 29 2 8 Cf. BENEDICTUS XV, Encyclical *Spiritus Paraclitus*; Acta Ap. Sedis XI (1920), p. 390; Ench. Bibl. n. 461. Against the Arians 1, 54; PG. XXVI, col.

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123. 29

[*Latin ed. p. 315*]

By the authority of the Most Holy Pope Pius XII, it is as if an interpreter returns to the remote centuries of the East, so that, duly assisted by the resources of history, archaeology, ethnology, and other disciplines, he may discern and understand what literary genres the writers of that ancient age intended to use, and indeed did use. For the ancients of the East, in order to express what they had in mind, did not always employ the same forms and modes of expression that we use today, but rather those which were customary and accepted among the people of their time and place. What these were, the interpreter cannot determine in advance, but only through careful investigation of the ancient literature of the East. Furthermore, these investigations, carried out with greater care and diligence in recent decades than in the past, have clearly demonstrated what forms of expression were used in those ancient times, whether in describing things poetically, in setting forth rules of life and laws, or finally, in recounting historical events and occurrences. This same investigation has also clearly demonstrated that the Israelite people, among all the ancient nations of the East, have uniquely excelled in the proper recording of history, both for its antiquity and for the faithful account of events; which, indeed, is derived from the gift of divine inspiration and from the special purpose of biblical history, which pertains to religion. Nevertheless, even in the Sacred Scriptures, as in other ancient writings, certain techniques of exposition and narration can be found, certain idioms, especially those proper to the Semitic languages, approximations in speech, and certain hyperbolic modes of speaking, indeed sometimes even paradoxes, by which things are impressed more firmly upon the mind; and no one should be surprised who rightly understands the nature of divine inspiration. A certain... "In the divine Scripture, there are..."

[*Latin ed. p. 316*]

Acta Apostolicae Sedis - Commentarium 316 Officiale 30, are given to us "in the manner in which men are wont to use them." Just as the substantial Word of God, made like unto men in all things, is "without sin," so also the words of God, expressed in human languages, are made like unto all human speech in all things, except for error; and this, indeed, as a providentially ordained "condescension," was already extolled by the most holy John Chrysostom, and has been affirmed repeatedly in the Sacred Scriptures. Therefore, the Catholic exegete, in order properly to satisfy the needs of biblical study today, when expounding the Sacred Scripture, and in demonstrating and proving that it is free from all error, should also prudently make use of this aid, namely, to investigate what contribution the *forma* or style of language, employed by the author, makes to a true

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and genuine interpretation; and he should persuade himself that this part of his office cannot be neglected without great detriment to Catholic exegesis. For it often happens – and we shall touch upon this alone – that when the Sacred Authors are accused of deviating from the facts of history, or of relating things less accurately, it turns out that nothing else is involved than those very ancient modes of speaking and narrating, which were commonly used in the intercourse of men with each other, and which were, in truth, employed as a licit and customary means of communication. Therefore, justice demands that these things, when found in the divine discourse, which is expressed in human words for the sake of men, should not be considered as evidence of error any more than when they are used in the ordinary course of life. Therefore, when the ancient modes of speaking and writing are accurately known and assessed, many things can be resolved that are opposed to the truth of the Divine Scriptures and to their historical reliability; and no less suitably does such study lead to a fuller and more complete understanding of the mind of the Sacred Author! 31 32 30 Comment., ad Hebr. cap. I, lectio 4. Hebr. IV, 15. Cf., e.g., In Gen. I, 4 (PG. LXI, col. 34-35); In Gen. II, 21 (ib. col, 121); In Gen, III, 8 (ib., col, 135); Hom., 15 in Ioan., ad I, 18 (PG. LIX, col. 97 sq.). 31 32

[*Latin ed. p. 317*]

Acts of Pope Pius XII, 317. Therefore, our cultivators of biblical studies should devote due diligence to this matter as well, and omit nothing that has been brought forth by new discoveries, whether in archaeology, or in the ancient history of events, or in the science of ancient literature, and whatever is suitable, so that the mind of the ancient writers, and their manner of reasoning, narrating, and writing, may be better understood. For this reason, even laymen of the Catholic order should realize that they contribute not only to the usefulness of profane learning, but also merit greatly in matters pertaining to Christ, if they dedicate themselves with all diligence and study to exploring and investigating ancient matters, and, as far as their abilities allow, assist in clarifying questions of this kind, which have hitherto been less clear and obvious. For all human knowledge, even if it is not sacred, possesses, as it were, an inherent dignity and excellence—since it is a certain finite participation in the infinite knowledge of God—and it acquires a new and higher dignity, and almost a consecration, when it is applied to illuminating matters pertaining to the divine. Through that advanced exploration of Eastern antiquities, of which we spoke above, through a more accurate investigation of the original text itself, and also through a broader and more diligent knowledge of both the biblical languages, and of all those languages that pertain to the East, it has happily, with God's help, happened that many of those questions, which, during the time of our predecessor, the most reverend Leo XIII, were raised by critics alien to the Church, or even opposed to it, against the

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authenticity, antiquity, integrity, and historical fidelity of the Sacred Books, are now explained and resolved. For Catholic exegetes, rightly using the same weapons of doctrine, which opponents often abused, have put forth those interpretations, which are both consistent with the genuine tradition of the Catholic doctrine handed down by the ancients, and which seem to be equal to the difficulties, whether brought about by new discoveries and new findings, or by those that must be elucidated in our own times.

[*Latin ed. p. 318*]

The Acts of the Apostolic See – Official Commentary, page 318, has left behind [a legacy]. Consequently, the confidence in the authority and historical truth of the Scriptures, which had been somewhat weakened among certain individuals due to numerous objections, has today been fully restored among Catholics; indeed, there are even non-Catholic writers who, through sober and impartial investigations, have been led to return, at least in certain matters, to older opinions, having abandoned the tenets of more recent times. This change in circumstances is largely due to the tireless efforts of Catholic scholars of Scripture, who, undeterred by difficulties and obstacles of every kind, have striven with all their might to ensure that the discoveries made by modern scholars, whether in archaeology, history, or philology, are applied in the proper way to resolve new questions. However, let no one be surprised that not all difficulties have yet been overcome, but that even today, serious questions still agitate the minds of Catholic exegetes. In this regard, it is certainly not to be despaired of; nor should it be forgotten that things proceed in human disciplines not otherwise than in the natural world: that is to say, that undertakings grow gradually, and that the fruits can only be gathered after much labor. Thus, it has happened that certain discussions, which in past times remained unresolved and suspended, have finally been happily clarified in our own age, as studies have progressed. Therefore, there is hope that even those that now seem most complex and most difficult will, with constant effort, eventually be fully illuminated. If the desired clarification is delayed, and if it may be that a happy outcome will be achieved by posterity rather than by us, let no one be discouraged, since it is also fitting for us that what the Fathers, and especially Augustine, pointed out in their time: that God has deliberately scattered difficulties throughout the Sacred Books, which He Himself inspired, so that we may be spurred on to examine and investigate them more intently, and so that, having experienced the limits of our minds in a salutary way, we may practice due humility.

[*Latin ed. p. 319*]

Acta, Pii PP. XII 319 Therefore, it is not surprising that, at times, a complete and definitive answer to one question or another may never be given, since sometimes we are dealing with obscure matters, and matters very

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distant from our times and our experience; and since even exegesis, like other serious disciplines, may have its secrets, which are impervious to our minds, and which cannot be revealed, no matter how much effort we make. However, in this state of affairs, the Catholic interpreter, moved by the diligent and fervent love of his discipline, and sincerely devoted to the Holy Mother Church, should not be deterred from repeatedly addressing difficult questions that have not yet been fully explained, not only in order to refute what is opposed by adversaries, but also in order to discover a solid explanation that is faithfully in accordance with the teaching of the Church, with those things specifically that have been handed down from Holy Scripture, free from all error, and that also adequately satisfies the conclusions of certain secular disciplines. All the children of the Church should remember that the efforts of these zealous workers in the Lord's vineyard should be judged not only with a fair and just spirit, but also with the greatest charity; for they should abhor that imprudent zeal by which whatever is new is considered to be something to be challenged or put under suspicion. They should, above all, keep in mind that the teachings of faith and morals are governed by the norms and laws given by the Church; and that among the many things presented in the Holy Scriptures, in the legal, historical, sapiential, and prophetic books, only a few have had their meaning declared by the authority of the Church, and that there are not even more about which the Holy Fathers are unanimously agreed. Therefore, many things remain, and these are very important, in which the acumen and ingenuity of Catholic interpreters can and should be freely exercised, so that each one may contribute, for the benefit of all, to the ever-increasing progress of sacred doctrine, and to the defense and honor of the Church. This is the true freedom of the children of God, which both faithfully holds to the teaching of the Church, and which receives, with a grateful heart, whatever knowledge is brought forth by profane sources, as a gift from God.

[*Latin ed. p. 320*]

320 The *Acta Apostolicae Sedis*, with its official commentary, which, through the elevated and sustained efforts of all, is a condition and source of all sincere fruit and of solid progress in Catholic knowledge, as Our Predecessor, the blessed Pope Leo XIII, admirably points out when he says: "Unless with a sound agreement of minds and with principles safely established, it will not be permissible to expect great progress in this discipline from the various studies of many."

34. He who has considered the immense labors undertaken by Catholic exegesis over nearly two thousand years, so that the word of God, imparted to men through the Sacred Scriptures, may be understood more deeply, more perfectly, and with greater fervor, can easily persuade the faithful, and especially priests, that it is a grave duty to use copiously and piously

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that treasure accumulated by the greatest minds over so many centuries. For God has not granted the Sacred Books to men so that they may satisfy their curiosity, or so that they may provide an argument for studying and investigating, but as the Apostle observes, so that these divine words may "instruct us towards the faith which is in Christ Jesus for salvation," and "that the man of God may be perfect, furnished to every good work."

Therefore, priests, to whom the care of the eternal salvation of the faithful has been entrusted, after having diligently studied the sacred pages themselves, and having, through prayer and meditation, drawn forth the heavenly riches of the divine word, diligently pour forth these riches through sermons, homilies, and exhortations; and they confirm Christian doctrine with sentiments drawn from the Sacred Scriptures, with illustrious examples from sacred history, and especially from the Gospel of our Lord Jesus Christ, and they present all these things—avoiding those accommodations, that private judgment, and those things sought from matters far removed, which are not the use but the abuse of the divine word—so eloquently, so clearly, and so plainly, that the faithful may not only be moved and kindled to conform their lives to the right path, but may also grasp the essence of Scripture.

[*Latin ed. p. 321*]

With the approval of the Most Holy Fathers, let the sacred observance be instituted. Furthermore, let these sacred ministers strive each day to increase and perfect this devotion in those faithful entrusted to them, promoting all those endeavors by which men, filled with apostolic zeal, admirably strive to awaken and foster knowledge and love of the Sacred Scriptures among Catholics. Therefore, let them favor and provide assistance to those pious associations which have as their purpose the dissemination of printed copies of the Sacred Scriptures, especially the Gospels, among the faithful, and to diligently ensure their daily reading, so that it may be performed properly and piously in Christian families; let them effectively employ the Sacred Scripture, which has been translated into the common languages today by the authority of the Church, both in speech and in practice, wherever permitted by the laws of the liturgy; and let them either themselves hold public discussions or lectures on biblical matters, or take care that they be given by other highly learned sacred orators. Moreover, let all sacred administrators, to the best of their ability, support and appropriately disseminate among the various groups and orders of their flock, those commentaries which have been published with such merit and with such fruit for a long time in various parts of the world, whether they treat and explain questions from the perspective of science, or whether they adapt the fruits of such investigations to the sacred ministry or to the benefit of the faithful. Those sacred administrators should be convinced that all of these things, and whatever else of this kind apostolic zeal and a sincere

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love of the divine word may suggest as suitable for this lofty purpose, will be a powerful aid in the care of souls. Let no one fail to recognize that all of this cannot be properly accomplished by priests unless, while they reside in seminaries, they themselves have imbibed a fervent and lasting love for the Sacred Scriptures. Therefore, let the sacred prelates, to whom the paternal care of their seminaries is entrusted, diligently see to it that nothing is omitted in this matter which may help to achieve such an end. Let the teachers of the Sacred Scriptures conduct the entire instruction on biblical matters in the seminaries in such a way that the young men are instructed in the knowledge of the Sacred Scriptures in order to prepare them for the priesthood and for the ministry of the divine word, and that they—

[*Latin ed. p. 322*]

Acts of the Apostolic See - Commentary 322. Official instruction on love, without which abundant fruits of the apostolate cannot be attained. Therefore, let the exegetical explanation pertain primarily to the theological reason, avoiding superfluous discussions, and omitting those things which rather nourish curiosity than foster true, solid doctrine and piety; let the literal sense, which they call the "literal" sense, and especially the theological sense, be presented solidly, explained skillfully, and instilled ardently, so that it may somehow happen to their students what happened to the disciples of Jesus Christ on the way to Nicopolis, who, having heard the Master's words, exclaimed: "And they said one to the other: Was not our heart burning within us, whilst he spoke in the way and opened to us the scriptures?" Thus, let the Divine Scriptures be for future priests of the Church a pure and perennial source for each one's spiritual life, and nourishment and strength for the sacred ministry of preaching which they will undertake. Indeed, if the masters have attained the most serious aspects of this discipline in the seminaries, let them be convinced that they have contributed supremely to the salvation of souls, to the progress of the Catholic cause, to the honor and glory of God, and that they have completed a work most closely connected with the apostolic office.

36. These things, Venerable Brothers and beloved sons, are necessary for all times, but all the more so for our times of great sorrow, when almost all peoples and nations are plunged into a sea of calamities, when a terrible war accumulates ruins, ruins, and massacres, and when, through the most bitter hatreds excited among peoples, we see in many places not only the sense of Christian moderation and charity, but even the sense of humanity itself, diminished. But who else can heal these grievous wounds of human society, except He whom the Prince of the Apostles, filled with love and trust, calls with these words: "Lord, to whom shall we go? for you have the words of eternal life"? Therefore, let our most merciful Redeemer be approached with all our strength.

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37. Luke 24:32; John 6:69.

[*Latin ed. p. 323*]

323 At Achí, under the Pontificate of Pius XII, all are brought back [to the Church]: for He is the divine Consoler of the sorrowing; He is He who teaches all – whether those who hold authority in the public sphere, or those who are bound by their office to obey and serve – true probity, perfect justice, and generous charity; and finally, He alone is He who can be the foundation and safeguard of peace and tranquility. "For other foundation no man can lay, but that which is laid: which is Christ Jesus." The more men come to know this Author of salvation, Christ, the more ardently they will desire Him, and the more faithfully they will imitate Him, the more diligently they will devote themselves to the knowledge and meditation of the Holy Scriptures, especially the New Testament. For, as Stridonensis [Jerome] says: "Ignorance of the Scriptures is ignorance of Christ," and "if there is anything that can hold a wise man in this life, and persuade him to remain with a balanced mind amidst the pressures and turmoil of the world, I believe it to be, first of all, the meditation and knowledge of the Scriptures." From this, those who are weary and oppressed by adverse circumstances will draw true solace, and divine strength for enduring and persevering; from this – from the Holy Gospels, indeed – Christ is present to all, as the supreme and perfect example of justice, charity, and mercy; and to the afflicted and trembling human race, the fountains of divine grace are opened, through which, if neglected, rulers of peoples and nations will be able to achieve no peace, nor establish any stability of souls. Finally, from this, all will learn Christ, "who is the head of all principality and power" and "But of him are you in Christ Jesus, who of God is made unto us wisdom and justice and sanctification and redemption."

[*Latin ed. p. 324*]

Acta Apostolicae Sedis - Official Commentary. Therefore, having explained and recommended those things which pertain to adapting the study of the Holy Scriptures to the needs of the present day, it remains for us, Venerable Brothers and beloved sons, to not only congratulate, with paternal joy, those who, as students of the Bible, are devoted sons of the Church, and faithfully adhere to its doctrine and norms, for having been chosen and called to so exalted a task, but also to encourage them to continue to carry out the happily undertaken work with renewed vigor, with all diligence, and with all care. We call this task exalted: for what is more sublime than to scrutinize, explain, present to the faithful, and defend the very Word of God, given to men by the inspiration of the Holy Spirit? The interpreter's own soul is nourished by this spiritual food, and is nurtured "for the remembrance of faith, for the comfort of hope, for the exhortation of charity." "To live among these things, to meditate upon

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them, to know nothing else, to seek nothing else, does it not seem to you that here on earth you already possess a dwelling place of the heavenly kingdom?" May the minds of the faithful also be nourished by this same food, from which they may draw knowledge of God and love for Him, and also the progress and happiness of their own souls. Therefore, let all devote themselves to this sacred task of explaining the divine word. "Let them pray that they may understand"; let them labor, so that they may penetrate ever deeper into the secrets of the Holy Scriptures each day; let them teach and preach, so that they may also impart the treasures of the Word of God to others. Let those illustrious interpreters of the Holy Scriptures, who in past ages achieved so much with great benefit, be emulated by those of today, as far as they are able, so that, as in times past, so also in the present, the Church may have outstanding teachers in the exposition of the Divine Scriptures; and may the faithful, through their works and labors, receive light, exhortation, and joy from all the Holy Scriptures. In this arduous and weighty task, let them also find "consolation."

[*Latin ed. p. 325*]

By the authority of the Most Holy Pope Pius XII, 325, 46 lines: "Let them have this in mind, and let them remember the promised rewards: for those 'who are learned, shall shine as the brightness of the firmament: and they that instruct many to justice, as stars for all eternity'." In the meantime, while we earnestly desire for all the children of the Church, and especially for those who teach the biblical discipline, for the young clergy, and for the sacred orators, that, constantly meditating on the words of God, they may experience how good and how pleasant is the spirit of the Lord; as a witness to the blessings of heavenly gifts and of our paternal benevolence, we impart to each and every one of you, Venerable Brothers and beloved sons, the Apostolic Blessing in the Lord. Given in Rome, at Saint Peter's, on the thirtieth day of the month of September, in the feast of Saint Jerome, the greatest Doctor in expounding the Holy Scriptures, in the year 1943, in the fifth year of Our Pontificate. 47 48 v PIUS PP. XII 16 I Mach. X I I , 9. " D A N . X I I , 3. 4 8 Cf. Sap. X I I , 1.

[*Latin ed. p. 326*]

326 Acta Apostolicae Sedis - Official Commentary: • INDEX PAGE. INTRODUCTION: The occasion for the Encyclical Letter Providentissimus Deus. The manner of celebrating its fiftieth anniversary . . . . . 297 I The concerns of Leo XII and his successors regarding biblical studies 1. The work of Leo XIII: The doctrine of inerrancy. Efforts to promote biblical studies: The Biblical School of Jerusalem. The Biblical Commission . . . 299 2. The work of the successors of Leo XIII: Pius X: Academic degrees conferred. The rationale for biblical studies. The Biblical Institute 301 Pius XI: Academic degrees prescribed. The Monastery of St. Jerome for the revision

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of the Vulgate . 302 3. The concerns of the Supreme Pontiffs for the use and dissemination of Holy Scripture . 303 4. The fruits of this manifold activity 304 II On the study of Holy Scripture in our times. The current state of biblical studies 305 1. Access to the original texts. The study of biblical languages. The importance of textual criticism. The force of the decree of Trent regarding the use of the Vulgate. Translations into vernacular languages 306 2. On interpretation. The importance and investigation of the literal sense. The proper use of the spiritual sense. The study of the Holy Fathers and great interpreters should be encouraged 310 3. The particular duties of interpreters in our times. The current state of exegesis. The approach to be taken regarding the nature of the historical books. The importance of literary genre, especially in history. The promotion of studies of biblical antiquities 313 4. The method of dealing with more difficult questions. Difficulties happily resolved by more recent studies. Difficulties not yet resolved or insoluble. Positive solutions to be sought 317 5. The use of Holy Scripture in instructing the faithful. Various ways of using Holy Scripture in the sacred ministry. The preparation of priests in seminaries. The meaning of the Sacred Books in this time of war: consolation for the afflicted; for all, the way of justice. CONCLUSION. An exhortation to those engaged in biblical studies 320 324

[*Latin ed. p. 327*]

ACTA PII PP. XII (Letter 327, Latin text, Italian version)

ENCYCLICAL TO THE VENERABLE BROTHERS, PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS, AND OTHER ORDINARIES IN PEACE AND COMMUNION WITH THE APOSTOLIC SEE, AS WELL AS TO THE ENTIRE CLERGY AND THE FAITHFUL OF THE CATHOLIC WORLD: ON THE MOST APPROPRIATE WAY TO PROMOTE BIBLICAL STUDIES.

PIO PAPA XII

VENERABLE BROTHERS, BELOVED SONS,

GREETINGS AND APOSTOLIC BENEDICTION.

INTRODUCTION

The occasion for this Encyclical arises from the celebration of the fiftieth anniversary of "Providentissimus Deus." Inspired by the Divine Spirit, the Sacred Authors wrote those books, of which God, in His paternal love for the human race, has deigned to make a gift "to instruct, to convince, to correct, to train in righteousness, that the man of God may be thoroughly equipped for every good work" (2 Timothy 3:16). It is therefore not sur-

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prising that the Holy Church, which holds this treasure bestowed upon her from Heaven as a most precious source and a divine norm of doctrine and morals, has, as she received it unblemished from the hands of the Apostles, so carefully preserved it, defended it from any erroneous and distorted interpretation, and diligently employed it for the purpose of bringing eternal salvation to souls. Countless documents from every century eloquently testify to this.

But in more recent times, as the divine origin of the Sacred Books and their correct interpretation have been threatened by special attacks, the Church has taken up their defense and protection with even greater zeal and diligence. Therefore, the Sacred Council of Trent, with a solemn decree, established that "the entire books, with all their parts, which have been used in the Catholic Church, and which are found in the ancient Latin Vulgate edition," must be recognized as "sacred and canonical." In our own time, the Vatican Council, in condemnation of false doctrines concerning inspiration, declared that the reason why these same books are held by the Church to be sacred and canonical "is not that, after having been composed by human industry alone, the Church has subsequently approved them with her authority, nor merely the fact that they contain..."

[*Latin ed. p. 328*]

Acta Apostolicae Sedis - Official Commentary 328: "The revelation is without any error, but rather that, written under the inspiration of the Holy Spirit, they have God as their author, and as such, were entrusted to the Church itself." 3. However, even after this, in contrast with this solemn definition of Catholic doctrine, which claims such divine authority, free from any error, for the books "entire, with all their parts," some Catholic authors did not hesitate to restrict the truth of Holy Scripture to matters concerning faith and morals, and to consider the remaining parts, whether of natural sciences or history, as "said in passing" and, according to them, without any connection to the truths of faith. Therefore, Our Predecessor of immortal memory, Leo XIII, with the Encyclical *Providentissimus Deus* of November 18, 1893, inflicted upon these errors the well-deserved condemnation, and regulated the study of the Divine Books with most wise prescriptions and norms. Of that Encyclical, which should be considered the Magna Carta of biblical studies, it is fitting that the fiftieth anniversary of its publication be celebrated. Therefore, We, mindful of the care with which, since Our ascension to the Supreme Pontificate, We have surrounded sacred studies, have considered it most opportune for Us to, on the one hand, confirm and instill what Our Predecessor has already established with such wisdom, and what Our Successors have contributed to strengthen and perfect, and on the other hand, to teach what seems presently required by the times, in order to more strongly encourage all the children of the Church who dedicate themselves to such studies, in

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this necessary and praiseworthy endeavor.

PART I: HISTORICAL. THE CARE OF LEO XIII AND HIS SUCCESSORS FOR BIBLICAL STUDIES.

§ 1 - THE ACTS OF LEO XIII: Doctrine on the Inerrancy of Scripture. The first and foremost concern of Leo XIII was to expound the doctrine of the truth of the Sacred Books and to defend it from the attacks of adversaries. Therefore, with weighty words, he affirmed that there is no error when the sacred writer, speaking of "physical things," adhered to what appears to the senses," as Angelus wrote, expressing himself "either with some metaphorical expression or in that manner."

[*Latin ed. p. 329*]

According to the decree of Pope Pius XII, number 329, it is noted that in common language, and even today in everyday conversation among even the most learned people, many things are used. Indeed, "it was not the intention of the sacred authors, or rather, to use the words of St. Augustine, of the Spirit of God, who spoke through them, to teach men these things—namely, the intimate constitution of visible objects—which are of no importance for eternal salvation." This principle "should also be applied to related sciences, especially to history," thus refuting "in a not very different way the sophisms of the adversaries" and upholding "against their objections the historical truth of the Sacred Scriptures." Nor can the sacred writer be accused of error if, in some place, "some mistake has escaped the copyists when transcribing the codices," or if "the precise meaning of some phrase remains doubtful." Finally, it is absolutely not permitted "either to restrict inspiration to only some parts of the Sacred Scriptures, or to concede that the same sacred author has erred," because divine inspiration "by its very nature not only excludes all error, but with the very same necessity excludes and rejects it, with the same necessity with which it is necessary that God, the supreme Truth, cannot be the author of any error. This is the ancient and constant faith of the Church."

This, therefore, is the doctrine that Our Predecessor, Leo XIII, expounded with such gravity, and which We also, with Our authority, propose and inculcate so that it may be scrupulously maintained by all. We desire no less effort to be put forth today in following the advice and exhortations that he, in accordance with his time, added with great wisdom. Indeed, seeing new and not insignificant difficulties and questions arise, both due to the prejudices of the widespread rationalism, and, especially, due to the very ancient monuments excavated and investigated in the East, the same Our Predecessor, spurred by the zeal of his apostolic office, and eager that this remarkable source of Catholic revelation not only provide a more secure and more fruitful access for the benefit of the flock of the Lord, but also that no harm be done, expressed his fervent desire "that many would undertake and firmly support the

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defense of the divine Scriptures, and that especially those who, by the grace of God, are called to the sacred orders, with ever greater diligence would apply themselves, as is only right, to the reading, meditation, and explanation of them."

6 1 0 *De Gen. ad litt.* 2, 9, 20; PL. XXXIV, col. 270 s.; CSEL. XXVIII (Sectio III, pars 2), p. 46.

7 *LEONIS XIII Acta XIII*, p. 355; *Ench. Bibl.* n. 106.

8 Cf. BENEDICT XV, *Enc. Spiritus Paraclitus*, *Acta Ap. Sedis XII* (1920), p. 396; *Ench. Bibl.* n. 471.

LEONIS XIII Acta XIII, p. 357 sq.; *Ench. Bibl.* n. 109 sq.

Cf. *LEONIS XIII Acta XIII*, p. 328; *Ench. Bibl.* n. 67 sq.

9 10 ACTA, vol. X, n. 10. — 20-10-943. 23

[*Latin ed. p. 330*]

Acts of the Apostolic See - Official Commentary 330: Impetus given to biblical studies: The Biblical School of Jerusalem. The Biblical Commission. With these intentions, the same Pontiff had, even before this, praised and approved the Biblical School established in Jerusalem near the Basilica of Saint Stephen, under the care of the Master General of the Most Holy Order of Preachers, because, as he himself expressed, "great advantages had come from it in the study of the Scriptures, and even greater were expected"; 1 1 and then, in the last year of his life, he added a new means, so that these studies, so highly recommended in the Encyclical *Providentissimus*, might always be cultivated and promoted with all security. Indeed, with the Apostolic Letter *Vigilantiae* of October 30, 1902, he established a Council or Commission, as is customary, of serious individuals, "whose task it would be to use every means to ensure that the Divine Scriptures are universally treated with that exquisite care which the times demand, and to keep them free not only from any breath of error, but also from every audacity of opinion." 1 2 This Commission, following the example of Our Predecessors, We have confirmed and strengthened, and, as We have often stated before, We have availed ourselves of its work to call the expositors of the Holy Scriptures back to those sound laws of Catholic interpretation, which the Holy Fathers and the Doctors of the Church, and the Supreme Pontiffs themselves, have handed down. 13

§ 2 - UNDER THE SUCCESSORS OF LEO XIII: Academic degrees. Program of biblical studies. The Biblical Institute. Here it seems appropriate to recall with grateful hearts the principal and most useful contributions of Our Predecessors to the same end, those which might be called either completions or fruits of the happy initiative of Leo XIII. And first, Pius X, wishing "to provide a practical means of preparing a good number of teachers, esteemed for the soundness and sincerity of their doctrine, who would explain the Holy Scriptures in Catholic schools," established "the academic

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degrees of Licentiate and Doctor in Holy Scripture, to be conferred by the Commission." 11 Apostolic Letter *Hierosolymae in coenobio* of September 17, 1892; LEO XIII, *Acta XII*, pp. 239-241, see p. 240. Cf. LEO XIII, *Acta XXII*, p. 232 ss.; *Enchiridion Biblicum*, nos. 130-141; see nos. 130, 132. Letter of the Pontifical Biblical Commission to the Archbishops and Bishops of Italy, of August 20, 1941; *Acta Ap. Sedis XXXIII* (1941), pp. 465-472. 12 13

[*Latin ed. p. 331*]

331 By the act of the Most Holy Pope Pius XII, the Biblical document; 14 moreover, He issued laws "concerning the program of studies of Holy Scripture in the Seminaries," for the purpose that "the Clergy should not only possess a profound knowledge of the Bible, of its value and doctrine, but also should know how to rightly exercise the ministry of the divine word and defend the books written under the inspiration of God" from objections; 15 finally, "in order that there might be in Rome a center of higher biblical studies, which, in the most effective way possible, would advance the science of the Bible and of the subjects connected with it," He founded the Pontifical Biblical Institute, entrusting it to the illustrious Society of Jesus, and He willed that it be "provided with higher schools and with all the equipment of biblical instruction," and He prescribed its operation and rules, declaring that in this way He was fulfilling "the salutary and fruitful purpose" of Leo XIII. Pius X: Monastery of 8. 16 Academic degrees made obligatory. Jerome for the revision of the Vulgate. To all of this, Our immediate Predecessor, the blessed Pius XI, finally gave the crowning touch, decreeing, among other things, that no one should be appointed "Professor of Holy Scripture in the Seminaries, unless, after having completed a special course of biblical studies, he had regularly obtained the academic degrees from the Biblical Commission or the Biblical Institute"; degrees which He willed to be equated, for rights and effects, with the degrees duly conferred in Sacred Theology or in Canon Law; furthermore, He established that no one should be granted "a benefice, to which is canonically attached the obligation of explaining Holy Scripture to the people, unless, in addition to everything else, he has obtained the license or the doctorate in Holy Scripture." At the same time, after exhorting both the Generals of the regular Orders and of the religious Congregations, and the Bishops of the Catholic world, to send the most suitable of their Clergy to attend the courses of the Biblical Institute in order to obtain the academic degrees, He reinforced this exhortation with His example, and, for this purpose, He founded, with His generosity, annual endowments. 17 The same Pontiff, since the year 1907, with the favor and approval of Pius X of

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blessed memory, "had entrusted to the Benedictine Monks the task of..."

[*Latin ed. p. 332*]

332 Acta Apostolicae Sedis - Commentarium Officiale: "It is fitting to undertake research and preparations for a new edition of the Latin version of the Bible, which is commonly called the Vulgate." 18, desiring to give a more solid foundation and greater security to this "laborious and arduous undertaking," which, although it requires a long time and great expense, demonstrates its utmost utility in the excellent volumes already published. From its foundations, the Monastery of St. Jerome in the City was erected, entirely dedicated to that work and investigation, and it was richly endowed with a library and every other means.

19 § 3 FOR THE USE OF THE SUPREME PONTIFFS AND THE DIFFUSION OF SACRED BOOKS: Nor should we pass over in silence what Our Predecessors, when the occasion presented itself, have recommended, namely, the study, the preaching, and finally, the pious reading and meditation of the Sacred Scriptures. Indeed, Pius X gave warm approval to the Society of St. Jerome, which has the purpose of encouraging the faithful to adopt the most praiseworthy practice of reading and meditating on the holy Gospels, and of making this pious practice as easy as possible. He then urged it to persevere with zeal in this endeavor, stating that "it is the most useful and most appropriate thing for these times," and that it contributes greatly to "dispelling the prejudice that the Church opposes the reading of the Sacred Scriptures in the vernacular or puts obstacles in its way." 20

Benedict XV, upon the completion of the fifteenth century since the death of the Doctor of the Mass in the exposition of the Sacred Scriptures, after having carefully instilled both the teachings and examples of that Doctor, as well as the principles and norms laid down by Leo XIII and by himself, and after other most opportune recommendations of this kind that should always be kept in mind, exhorted "all the children of the Church, and especially the Clergy, to venerate the Sacred Scriptures, together with pious reading and constant meditation"; and he warned that "in those pages, one must seek the food that nourishes the life of the spirit and leads it to perfection," and that "the principal use of Scripture consists in using it to exercise the ministry of the divine word piously and fruitfully." And then, again, he praised the work of the Society called of St. Jerome, which does the most...

18 Letter to the Reverend B. Aidano Gasquet of March 3, 1907; Pius X, Acta IV, pp. 117-119; Enchiridion devotionis, no. 285 sq.

19 Apostolic Constitution, Inter praecipuas dei, June 15, 1933; Acta Ap. Sedis XXVI (1934), pp. 85-87.

Letter to the Eminent Cardinal Cassetta, January 21, 1907; Pius XI, Acta IV, pp. 23-25.

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[*Latin ed. p. 333*]

•>v-r Acta Pii PP. XII 333: The extensive propagation of the Gospels and the Acts of the Apostles, "so that now there is no Christian family that is without them, and all are accustomed to reading and meditating upon them daily."

§A? 1 - FRUITS OF THIS MULTIFACETED ACTIVITY: It is therefore just and pleasing to recognize that the science of the Sacred Scriptures and their use among Catholics have made considerable progress, thanks to the dispositions, ordinances, and exhortations of Our Predecessors, but also thanks to the efforts of all those who, with careful obedience to the concerns of the Supreme Pontiffs, have devoted their labors to meditating upon, investigating, writing, or teaching, preaching, translating, and disseminating the Holy Books. Indeed, from the higher schools of Theology and Sacred Scripture, and especially from Our Pontifical Biblical Institute, have emerged and continue to emerge scholars of the Divine Scriptures, who, animated by a lively zeal for them, kindle this same zeal in the hearts of the young clergy and communicate to them the doctrine they have learned. Many of these, through their writings, have advanced and continue to advance biblical sciences in various ways, either by publishing the sacred texts according to the norms of true criticism, or by explaining, illustrating, and translating them into modern languages; either by offering them for pious reading and meditation to the faithful, or finally by applying those profane sciences that are beneficial to the understanding of the Divine Scripture. These and other works, which are increasingly being propagated and consolidated, such as associations, congresses, weeks of biblical studies, libraries, and sodalities for the meditation of the Gospels, give Us firm hope that in the future, the veneration, use, and knowledge of the Sacred Scriptures will continue to progress for the benefit of souls.

But this will not come to pass unless everyone, with increasing firmness, alacrity, and courage, adheres to the program of biblical studies prescribed by Leo XIII, more extensively and completely declared by his successors, and further confirmed and increased by Us, a program that is the only one that is safe and proven by experience; nor should they be deterred by the difficulties that, as happens in human affairs, will never be lacking in this most excellent endeavor.

21 Encyclical *Spiritus Paraclitus*, July 1920; Acta Apostolicae Sedis, 385-422; *Enchiridion Biblicum*, nn. 457-508; see nn. 457, 495, 497, 491. *Sedis XII* (1920).

[*Latin ed. p. 334*]

334 Acta Apostolicae Sedis - Commentarium Officiale II PARTIS DOCTRINALIS. DE STUDIO SACRAE SCRIPTURAE IN TEMPORIBUS

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NOSTRIS. Status praesentis studiorum biblicorum. In his quinquagenis, nemo non videt quomodo conditiones studii Sacrae Scripturae, et quae ad illud proficere possunt, magnopere mutatae sunt. Nam, praeter cetera, cum Praedecessor Noster Encyclicam Providentissimus Deus edidit, pauci tantum loci in Palestina incipiebant explorari per excavationes aptas ad talem finem. Nunc autem, explorationes hae enormiter creverunt in numero, et per methodos graviores, et per artem quae ab ipsa experientia perficitur, ita ut fructus eorum sint copiosiores et certiores. Quantum autem ex his investigationibus lumen ad melius et profundius Sacros Libros intellegere possit, periti sciant, omnes qui se ad hoc genus studiorum applicant. Ad augendam autem utilitatem dictarum excavationum, saepe monumenta scripta exortae sunt, quae immensimodo adiuvant ad cognoscendas linguas, litteras, eventus, mores, et cultus antiquissimarum populorum. Nec minoris momenti sunt investigationes et inventiones, tam frequentes in nostris diebus, papyrorum, quae tamquam lucem ad litteras, et ad institutiones publicas et privatas, praesertim temporis Divini Nostri Salvatoris, apportaverunt. Praeterea, manuscripta antiqua Sacrorum Librorum inventa sunt et, ad normam criticae, edita sunt; interpretatio Patrum Ecclesiae investigata est cum examinatione ampliori et matura; modus loquendi, narandi, scribendi proprius antiquorum, cum innumerabilibus exemplis, in lucem plena posita est. Omnia haec, quae non sine provido consilio Dei nostrae aetati concessa sunt, interpretibus Sacrarum Litterarum adhortantur, et aliter monent, ut diligentissime utantur tanta luce ad scrutanda profunda Divinae Paginae, ad illustrandas cum maioritate, ad exponendas cum claritate. Certo, cum summa gratificatione animi Nostri, videmus ut dicti interpretes ad hunc adhortationem corresponderint cum laudabili zelo; et hoc ipsum non est minimum vel ultimum fructum Encyclicae Providentissimus Deus, per quam Praedecessor Noster, ut praesagus hanc novam floridationem studiorum biblicorum, exegetas catholicos ad laborem vocavit, et cum sapienti intuito illis viam et methodum indicavit. Ergo, ut labor non solum continue perseveret, sed etiam quotidie perficiatur, et fructuosior fiat, hoc est propositum.

[*Latin ed. p. 335*]

From the Acts of Pope Pius XII, page 335, of this Our Encyclical, We principally propose to show everyone what remains to be done, and with what dispositions the Catholic exegete must now undertake this grave and sublime task, and to instill new courage and new incentives into those workers who strive strenuously in the Lord's vineyard.

§ 1 - RESORT TO THE ORIGINAL TEXTS. Study of biblical languages. To the Catholic interpreter, who undertakes the work of understanding and explaining the Divine Scriptures, the Fathers of the Church, and first among them St. Augustine, greatly recommended the study of ancient lan-

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guages and the resort to the original texts.

22 However, at that time, the conditions of studies were such that only a few, and those only to a limited extent, possessed the Hebrew language. In the Middle Ages, moreover, while Scholastic Theology was flourishing, knowledge of Greek had also been declining in the West for a long time, so that even the greatest Doctors of that time, when explaining the Sacred Books, could only rely on the Latin version known as the Vulgate. In our time, on the contrary, not only the Greek language, which, as it were, was revived during the Renaissance, is now almost familiar to all scholars and students of antiquity, but knowledge of Hebrew and other Eastern languages is also widespread among educated people. There is now such an abundance of means to learn these languages that an interpreter of the Bible, who, by neglecting them, excludes himself from the path of reaching the original texts, cannot escape the reproach of carelessness and indolence.

It is the duty of the exegete to carefully collect, and with almost reverent attention, every detail, even the smallest, that comes from the pen of the scriptural author under the influence of the Divine Spirit, in order to fully penetrate and understand his thought. Therefore, let him earnestly strive to acquire ever greater expertise in biblical languages, and also in other Eastern languages, and let him support his interpretation with all the aids that every branch of philology provides. All this was already sought by St. Jerome with the knowledge of his time, and equally, with tireless application and with more than ordinary success, many of the great exegetes of the 16th and 17th centuries aimed at it, although then, as now, the science of languages was far from perfect. Therefore, it is necessary to explain that original text, which, being the immediate product of the sacred author, has greater authority and greater weight than any translation, ancient or modern.

22 Cf. e.g. St. JEROME, Preface to the Four Gospels, addressed to Damasus; PL, XXIX, col. 526; St. AUGUSTINE, On the Doctrine of Christ, II, 16; PL, XXXIV, col. 42-43.

[*Latin ed. p. 336*]

Acta Apostolicae Sedis - Official Commentary 336, however excellent it may be; and this will certainly be achieved more easily and profitably if a solid expertise in textual criticism is combined with knowledge of languages. Importance of textual criticism. How much importance should be given to this criticism is aptly explained by St. Augustine, who, among the precepts to be instilled in the student of the Holy Scriptures, places first the care to obtain a correct text. "To amend the codices," says that most clear Doctor of the Church, "those who desire to know the Divine Scriptures must first of all be diligent, so that the incorrect ones may give way to the corrected ones." 23. Today, this art, which is commonly called

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textual criticism, is employed with great praise and equal benefit in the editions of profane authors, and rightly it is applied to the Holy Scriptures, precisely because of the reverence due to the word of God. Its purpose is to restore the sacred text to its original form with as much precision as possible, purging it of the distortions introduced by the carelessness of the scribes, and freeing it from glosses and lacunae, from transpositions of words, from repetitions, and from similar defects of every kind, which tend to infiltrate writings transmitted by hand for many centuries. It is true that in recent decades, some have abused this criticism, not infrequently in such a way that it would seem they have sought to introduce their own preconceptions into the sacred text. But today, it is hardly necessary to say that this art has reached such a state of stability and security of norms that abuse of it can easily be detected, and with the progress achieved, it has become a remarkable tool for propagating the divine word in a more accurate and purer form. It is also unnecessary here to recall—since it is well known and evident to all students of Scripture—the honor that the Church has accorded to these works of criticism, from the early centuries to our own time. Today, therefore, since this art has reached such perfection, it is an honorable, although not always easy, task for scholars to ensure that editions of the Holy Scriptures, both in the original texts and in the ancient versions, are prepared as soon as possible from the Catholic side, according to the aforementioned norms; that is, editions that combine a profound reverence for the sacred text with a careful observance of all the laws of criticism. And let all know that this long work of criticism is not only necessary to correctly understand the divinely inspired writings, but is also imperatively required by that piety which must make us...

23 De doctr. christ. II, 21; PL. XXXIV, col. 46.

[*Latin ed. p. 337*]

With the grace of the Most Holy Pope XII, we are exceedingly grateful to that most provident God, who sent these books to us, as to His own children, as paternal letters from the throne of His Majesty. The value of the decree of the Council of Trent concerning the use of translations into the Vulgate and modern languages. There may be those who think that the aforementioned use of original texts, conducted according to the principles of criticism, in some way derogates from what the Council of Trent wisely prescribed concerning the Latin Vulgate.

It is a documented fact that the Presidents of the Council were entrusted, and faithfully executed, with the task of praying, on behalf of the Council itself, that the Supreme Pontiff would have the Latin edition of the Bible corrected, as best as possible, and then also the Greek and Hebrew texts, for the benefit of the holy Church of God.

To this desire, if full satisfaction could not then be given due to the difficulties of the times and other obstacles, it can now, with the collaboration of

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learned Catholics, be given more fully and perfectly, and we trust that this will indeed be the case. Moreover, if the Council of Trent wished that the Vulgate be that Latin version, "of which all should make use as authentic," this, as everyone knows, primarily concerns only the Latin Church and the use that is to be made of Scripture within it, and furthermore, there is no doubt that it does not diminish in any way the authority and value of the original texts. Indeed, the matter then concerned not the original texts of the Bible, but the Latin translations that were circulating at that time, and among these, the Council rightly established that the one that "had received approval through the long use of many centuries within the Church itself" should be preferred. This preeminent authority, or, as is commonly said, authenticity of the Vulgate, was decreed by the Council not primarily for reasons of criticism, but rather for the legitimate use that was made of it in the Churches throughout the course of many centuries, which use demonstrates that it, in the sense in which the Church understands it, is entirely free from error in all that pertains to faith and morals. From this immunity, of which the Church testifies and gives confirmation, it follows that in disputes, lessons, and sermons, the Vulgate can be cited with all safety and without danger of error. Therefore, this authenticity should be called, first and foremost, not critical, but rather legal. Thus, the authority that the Vulgate has in matters of doctrine does not in any way impede—indeed, it almost requires...

[*Latin ed. p. 338*]

338 Acta Apostolicae Sedis - Official Commentary: Thus, that very doctrine may be proven and confirmed through the original texts, and furthermore, these same texts are consulted to disclose and declare more clearly the true meaning of the Divine Scriptures. Moreover, the Council of Trent does not prohibit that translations be made into the vernacular languages, for the use and benefit of the faithful, and to facilitate the understanding of the divine word, and precisely from the original texts, as we know has been done commendably in many countries with the approval of ecclesiastical authority.

§ 2 - THE INTERPRETATION OF THE SACRED BOOKS: The Value of the Literal Meaning and its Investigation. Equipped with knowledge of ancient languages and the tools of criticism, the Catholic exegete should devote himself to that which, among all his tasks, is the highest, namely, to discover and expound the genuine thought of the Sacred Books. In doing so, interpreters should bear in mind that their primary concern must be to discern and determine what is the literal meaning, as it is commonly called, of the biblical words. Therefore, they must with the utmost diligence seek out the literal meaning of the words, making use of knowledge of languages, context, and comparison with similar passages; all of which are also used in the interpretation of secular writings to bring to light the

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author's thought. However, commentators on the Sacred Scriptures, never losing sight of the fact that this is the word inspired by God, of which God Himself entrusted to the Church the custody and interpretation, will also take into account, with no less diligence, the explanations and declarations of the ecclesiastical Magisterium, as well as the expositions of the Holy Fathers, and also the "analogy of faith," as Leo XIII wisely warned in the Encyclical Providentissimus Deus.

Particular attention should be given to not limiting oneself – as we lament is done in some commentaries – to expounding matters relating to history, archaeology, philology, and similar subjects; they should also present such information when it can contribute to exegesis, but primarily they should bring to light the theological doctrine of each book or text concerning faith and morals. In this way, their exposition will not only benefit professors of theology in presenting and proving the dogmas of the faith, but will also be of assistance to priests in explaining Christian doctrine to the people, and finally, all the faithful will derive benefit from it in leading a holy life, worthy of a true Christian.

26 LEONIS XIII Acta XIII, pp. 345-346; Ench. Bibl. n. 94-96.

[*Latin ed. p. 339*]

Acts of Pope Pius XII. On the Proper Use of Spiritual Sense. Such an interpretation, primarily theological, as we have said, will be a means of silencing those who, claiming to find nothing in biblical commentaries that elevates the mind to God, nourishes the soul, and fosters interior life, present as the only recourse a certain kind of spiritual, and, as they say, mystical interpretation. How little just is this claim is proven by the experience of many who, through repeated consideration and meditation of the word of God, have sanctified their souls and have been inflamed with ardent love for God; this is clearly demonstrated by the constant practice of the Church and the teachings of the greatest Doctors. Certainly, no spiritual sense is to be excluded from Holy Scripture, since that which was said or done in the Old Testament was ordered and arranged by God with the greatest wisdom in such a way that past events prefigured future events to be fulfilled in the new Covenant of grace. Therefore, just as the exegete is obligated to seek out and expound the literal meaning of the words as intended and expressed by the Holy Author, so too must he take the same care in seeking out the spiritual meaning, provided that it truly appears that God has placed it there. For only God could know and reveal to us that spiritual meaning. Now, the Divine Savior Himself shows us and teaches us this meaning in the Holy Gospels; the Apostles profess it in their words and writings, following the example of the Master; the constant tradition of the Church points it out; and finally, the ancient practice of the liturgy declares it, in those cases in which the well-known principle can be rightly applied: "The law of prayer is the law of belief." Let Catholic exegetes, therefore,

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discover and expound this spiritual sense, intended and ordered by God, with that diligence that is required by the dignity of the divine word; let them, on the other hand, carefully avoid presenting as the genuine meaning of Holy Scripture other figurative interpretations of things. It may well be useful, especially in preaching, to illuminate and recommend the things of Christian faith and morals with a more extensive use of the Holy Text in a figurative sense, provided that this is done with moderation and sobriety; but one must never forget that such use of the words of Holy Scripture is almost external and adventitious to it, and that, especially in these days, it is not without danger, because the faithful, especially those instructed in both sacred and profane sciences, want to know what God has said to us in the Holy Scriptures, rather than what a fluent speaker or writer, skillfully using the words of the Bible, can extract from them. "The word of God is living and powerful, sharper than any two-edged sword, piercing to the division of soul and spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart."

[*Latin ed. p. 340*]

"Acts of the Apostolic See - Official Commentary 340, a discerner of sentiments and thoughts," 27, does not require, in order to move hearts and stir souls, artifices and human accommodations; the Sacred Pages, divinely inspired, are of themselves rich in inherent meaning; endowed with divine power, they are efficacious by themselves; adorned with a heavenly splendor, they shine and radiate of themselves, if the interpreter, with a careful and faithful explanation, knows how to bring to light all the treasures of wisdom and prudence that are hidden therein.

Incentives for the study of the Holy Fathers and great interpreters. To accomplish this, the Catholic exegete can avail himself of the diligent study of those writings in which the Holy Fathers, the Doctors of the Church, and the illustrious interpreters of past ages have commented on the Sacred Books. Although they were less endowed with secular instruction and knowledge of languages than the scriptural scholars of our time, nevertheless, because of the office given to them by God in the Church, they excel in a certain gentle intuition of heavenly things and in a wonderful acuteness of mind, with which they penetrate to the very depths of the divine word and bring to light what may serve to illustrate the doctrine of Christ and to promote the holiness of life. It is to be lamented that these precious treasures of Christian antiquity are little known to many writers of our time, and that those who cultivate the history of exegesis have not yet done all that is necessary to better explore and rightly appreciate a matter of such importance. May it please God that many devote themselves to seeking out the authors and works of Catholic interpretation of the Scriptures, and, drawing from the almost immense riches accumulated therein, may they effectively contribute to making ever more manifest how those ancients

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penetrated and elucidated the divine doctrine of the Sacred Books, so that modern interpreters may take example from them and derive suitable arguments. Thus, finally, will be realized the happy and fruitful fusion of the doctrine and sweet unction of the ancients with the vast erudition and advanced art of the moderns, which will certainly produce new fruits in the field of the Divine Scriptures, which is never sufficiently cultivated, nor ever exhausted.

§ 3 - SPECIAL DUTIES OF INTERPRETERS IN OUR TIMES.

Current state of exegesis. Certainly, even in our time, we can expect that new contributions will be made to better explore and more accurately interpret the Sacred Writings. Indeed, many things, especially "in what concerns..." 27 Ehr. IV, 1 2.

[*Latin ed. p. 341*]

The acts of Pope Pius XII, page 341, concerning history, were scarcely or imperfectly explained by the commentators of past centuries, lacking almost all the information necessary for further clarification. How difficult and almost inaccessible some points remained even to the Fathers themselves is clearly demonstrated, to mention nothing else, by the repeated efforts of many of them to interpret the first chapters of Genesis, and also by the repeated attempts of St. Jerome to translate the Psalms in such a way that their literal meaning, that is, expressed in the very words of the text, would clearly emerge. In other books or texts, only in modern times were previously unsuspected difficulties discovered, since a much deeper knowledge of ancient times gave rise to new questions, leading to a more thorough examination of the subject. Therefore, some, through a lack of knowledge of the state of biblical science, wrongly claim that the modern Catholic exegete has nothing left to add to what has been produced by Christian antiquity; on the contrary, it must be said that our time has brought forth many things that require new examination and new research, and which provide a strong incentive for the activity of the modern scriptural scholar. Account must be taken of the character of the author. Indeed, our age, while accumulating new questions and difficulties, also, thanks be to God, offers new means and instruments to exegesis. It should be especially emphasized that Catholic theologians, following the doctrine of the Holy Fathers and, above all, the Doctor Angelic, with greater precision and refinement than was customary in past centuries, have examined and expounded the nature of biblical inspiration and its effects. Starting in their discussions from the principle that the author, when writing the sacred book, is an organ, that is, an instrument of the Holy Spirit, but an instrument that is living and endowed with reason, they rightly observe that, under the action of the Divine, he makes such use of his own faculties

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and powers that from the book composed through his work, everyone can easily gather "his own character and how his personal traits and his character are." Therefore, the interpreter, with all diligence, not neglecting those new insights that modern research has brought, should strive to discern what was the character of the Sacred Author, what were the conditions of his life, in what time he lived, what written or oral sources he used, and what forms of expression he employed. Thus, he can more accurately know who the author was, and what he intended to say in his writing. No one is unaware that the supreme rule of interpretation is to discern.

[*Latin ed. p. 342*]

342 Acta Apostolicae Sedis - Commentarium Officiale: and to establish what the author intends to say, as Saint Athanasius excellently observes: "One must observe, as in every other part of Scripture, in what circumstances the Apostle spoke, who is the person to whom he is writing, and for what reason he is writing to him; all of this must be carefully and impartially considered, lest, through ignorance of such things or by misunderstanding one for another, we stray far from the true thought of the author."

Importance of the literary genre, especially in history. The literal meaning of a text is often not so obvious in the words of the ancient Orientals as it is, for example, in the writings of our own time. What those ancients intended to signify with their words cannot be determined solely by the laws of grammar or philology, or by inference from the context; the interpreter must also, as it were, return in mind to those remote centuries of the East, and, with the aid of history, archaeology, ethnology, and other sciences, clearly discern what literary genres the writers of that remote age intended to employ. Indeed, the ancient Orientals did not always use those forms or genres of expression that we use today, but rather those that were in use among the people of their time and their countries. The interpreter cannot establish what these were a priori, but only through a careful examination of the ancient literature of the East. On this point, in recent decades, research, conducted with greater care and diligence, has shed more light on what forms of expression were used in those ancient times, both in poetic compositions, and in the enactment of laws or rules of life, and finally in the recounting of historical events. This research has also clearly demonstrated that the people of Israel, among all the ancient nations of the East, held a prominent and extraordinary place in the writing of history, both for its antiquity and for its faithful narration of events, qualities that, in truth, can be deduced from the charism of divine inspiration and the particular religious purpose of biblical history.

However, it will not surprise anyone who has a correct understanding of biblical inspiration that, even in the Sacred Writers, as in all the ancients, certain ways of expressing and narrating are found, certain idioms, especially of the Semitic languages, certain hyperbolic or approximate ways,

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and sometimes even paradoxical ones, which serve to better impress in the mind what is intended to be said. Of the ways of speaking that were common among the ancients, especially...

[*Latin ed. p. 343*]

In the Acts of Pope Pius XII concerning the East, it is maintained that human language should be used to express the thoughts of the mind, and that nothing should be excluded from the Sacred Books, provided that the manner of speaking adopted does not in any way offend against the holiness of God or the truth of things. The Angelic Doctor had already, with his usual keenness, observed this with these words: "In Scripture, divine things are presented to us in the manner that men are accustomed to use." 30 Indeed, just as the substantial Word of God became like men in all things, "except sin," 31 so also the words of God, expressed in human language, have become like human language in all things, except error. This consists in the condescension (or *o-vytcaTaßa<ris*) of our Provident God, which Saint John Chrysostom praised greatly and repeatedly affirmed to be found in the Sacred Books. 32 Therefore, the Catholic exegete, in order to meet the needs of modern biblical studies, when expounding the Sacred Scripture and demonstrating its freedom from every error, should prudently make use of this means, that is, to investigate how the form of expression or the literary genre adopted by the sacred writer may lead to the correct and genuine interpretation; and he should be convinced that in this part of his office, he cannot be negligent without causing great harm to Catholic exegesis. Indeed—to give only one example—when some presume to reproach the Sacred Authors for some historical error or inaccuracy in relating events, if one looks closely, it is found that this is simply a matter of those native ways of speaking or of telling stories that the ancients were accustomed to use in the mutual exchange of ideas in human society, and which were truly considered lawful in common usage. Therefore, when such ways are encountered in the Divine Word, which expresses itself to men in human language, justice demands that they not be considered errors any more than when they occur in the daily custom of life. With the aforementioned knowledge and accurate assessment of the ways and usages of speaking and writing among the ancients, many objections raised against the truthfulness and historical value of the Divine Scriptures can be refuted; and such a study will also lead to a fuller and more enlightened understanding of the thought of the Sacred Author. 30 31 32 *Comment. ad Hebr.*, chapter 1, lesson 4. Hebrews 4:15. Cf., for example, *In Gen.* 1:4 (PG 54, column 34-35); *In Gen.* 2:21 (ibid., column 121); *In Gen.* 3:8 (ibid., column 135); *Hom. 18 in Ioan.*, ad 1:18 (PG 59, column 97 sq.).

[*Latin ed. p. 344*]

Acta Apostolicae Sedis - Official Commentary 344: The Study of Biblical

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Antiquities to be Promoted. Therefore, let our scriptural scholars attend to this matter with due diligence, and let them not neglect any of those new discoveries made by archaeology, or by ancient history or literature, which are capable of better revealing what was the mindset of the ancient writers, and their manner and art of reasoning, narrating, and writing. In this matter, let even lay Catholics know that they will not only benefit profane science, but will also render a notable service to the Christian cause, if, with all due diligence and application, they dedicate themselves to exploring and investigating the things of antiquity, and thus, according to their abilities, contribute to the resolution of questions that have so far not been well clarified. Indeed, every human knowledge, even that which is not sacred, has its own innate dignity and excellence, – being a finite participation in the infinite knowledge of God – but it attains a new and higher dignity, and almost a consecration, when it is employed to shed a clearer light on divine things.

§ 4: HOW DIFFICULT QUESTIONS HAVE BEEN HAPPILY RESOLVED BY RECENT STUDIES. The aforementioned extensive exploration of the Orient, the most accurate research of the original text of the Scriptures, and the most extensive and most accurate knowledge of both biblical and oriental languages in general, would, with divine help, result in the effect that many of those questions, which at the time of Our Predecessor Leo XIII were agitated by critics, either foreign to or even adverse to the Church, concerning the authenticity, antiquity, integrity, and historical truth of the Sacred Books, are now already resolved and settled. It is the case that Catholic exegetes, with the proper handling of those very weapons of science which opponents not infrequently abused, presented explanations that are in agreement with Catholic doctrine and with genuine traditional thought, and at the same time address both the difficulties transmitted to us from antiquity without resolution, and those newly brought about by the new discoveries of modern investigation. Consequently, the credibility of the Bible and its historical value, which had been shaken to some extent by so many attacks, is now fully restored among Catholics; indeed, there are even writers of other faiths who, after conducting research with seriousness and an unbiased mind, finally came to abandon the opinions of the moderns and to return, at least in many points, to the old judgments. This change is largely due to the tireless work with which...

[*Latin ed. p. 345*]

Acta Pii PP. X, 345: The Catholic commentators on Scripture, without being deterred by difficulties and obstacles of every kind, have, with all their strength, striven to make a fitting use of all that learned men today have brought to light in their investigations concerning archaeology, history, or philology, for the resolution of new questions.

Difficulties not yet resolved or insoluble. However, it should not be sur-

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prising if not all difficulties have been overcome and resolved, but rather, if serious questions remain even today, which greatly trouble the minds of Catholics. For this reason, one must not lose courage; nor should it be forgotten that, as in human studies so in natural things, it happens that works grow slowly, and their fruit is not obtained except after much labor. Just so, it has happened that many discussions, which were not decided and remained suspended in past times, have only been given a happy conclusion in our own days, with the progress of studies. Therefore, it is not vain to hope that, with constant application, even those that now seem the most complex and difficult will, in time, be fully clarified.

If the desired solution is very slow in coming, and if it does not smile upon us, but if perhaps the happy outcome is reserved for posterity, let no one object, because what applies to us must also be true of what the Fathers, especially St. Augustine, 33, observed in their time: that God, in the Sacred Books inspired by Him, willed that difficulties be scattered, so that we might be spurred on to read and examine them with greater diligence, and furthermore, by experiencing our limitations, we might find in them a salutary exercise of due humility. Therefore, there would be no reason to be surprised if a satisfactory answer is never found to this or that question, because we must often deal with obscure matters, too distant from our times and our experience, and because even exegesis, like other more serious disciplines, may have its secrets, which remain beyond the reach of our minds and closed to every human effort.

How solutions should be sought. This state of affairs is not a reason for the Catholic interpreter, animated by a strong and active love for his discipline and sincerely attached to the Holy Mother Church, ever to refrain from addressing the difficult questions that have not yet been resolved, not only to refute errors, but also...

S. AUGUSTINE, Epist. 149 ad Paulinum, n. 34 (PL, XXXIII, col. 644); De diversis quaestionibus, q. 53, n. 2 (ib. XL, col. 36); Enarr. in Ps. 146, n. 12 (ib. XXXVII, 33 col. 1907). ACTA, vol. X, n. 10. — 20-10-1943.

[*Latin ed. p. 346*]

346 Acta Apostolicae Sedis - A commentary to address the objections of adversaries, but also to attempt a solid explanation, which faithfully agrees with the doctrine of the Church, and in particular with the traditional understanding of the immunity of Holy Scripture from all error, and which at the same time provides a suitable response to the well-established conclusions of secular sciences. Let all the children of the Church remember that they are obligated to judge, not only with justice, but also with great charity, the efforts and labors of these valiant workers in the vineyard of the Lord; and furthermore, all must guard against that imprudent zeal by which everything that appears new is, for that very reason, considered to be something to be opposed or suspected. Above all, let them bear in

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mind that in the norms and laws given by the Church, we are concerned with the doctrine regarding faith and morals, and that among the many things contained in the Holy books, whether legal, historical, sapiential, or prophetic, only a few are those whose meaning the Church has declared with its authority, and no greater number are those concerning which there is the unanimous judgment of the Fathers. Therefore, many, and of great importance, remain, in whose discussion and explanation the ingenuity and acumen of Catholic interpreters can and must be freely exercised, so that each, for his part, may contribute to the benefit of all, to the growing progress of the sacred doctrine, to the defense and honor of the Church. This is the true freedom of the children of God, who faithfully maintain the doctrine of the Church, and at the same time, with a grateful heart, receive as a gift from God and make profitable the findings of secular sciences. This freedom, supported and sustained by the good will of all, is the condition and the source of every true fruit and of every solid progress in Catholic science, as our predecessor of blessed memory, Leo XIII, aptly observes, where he says: "If the concord of minds is not maintained and principles are not secured, great progress in this discipline cannot be expected from various studies, even by many."

§ 5 - Various Uses of HOLY SCRIPTURE IN THE INSTRUCTION OF THE FAITHFUL.

8. Ways of using Scripture in the sacred ministry. Considering the great efforts sustained by Catholic exegesis for almost two thousand years, with the aim of increasingly deeply understanding and more ardently loving the word of God communicated to men in the Holy Scriptures, it must spontaneously arise that the faithful, and especially the priests, have a grave obligation to widely and devoutly...

[*Latin ed. p. 347*]

Acting according to the decree of Pope Pius XII, 347, it is fitting to profit from that treasure accumulated over so many centuries by outstanding minds. Indeed, the Sacred Books were not given by God to men to satisfy their curiosity, nor to provide material for study and research, but, as the Apostle teaches, so that these divine oracles might "instruct us towards salvation through faith in Jesus Christ," and so that "the man of God may be fully equipped for every good work." 3 5 1 Therefore, priests, who are bound by their office to procure the eternal salvation of the faithful, after having themselves diligently examined the Sacred Pages, and after having made them their own through prayer and meditation, should, with due zeal, dispense in sermons, homilies, and exhortations, the heavenly riches of the divine word; they should confirm Christian doctrine with passages from the Sacred Books, and illustrate it with fitting examples drawn from sacred history, and especially from the Gospel of Our Lord Jesus Christ; and they should present all of this—carefully avoiding those

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accommodating interpretations, devised by private fancy and stretched far afield, which are an abuse, rather than the proper use, of the divine word—with such eloquence and clarity, that the faithful not only feel moved and invigorated to improve their lives, but also conceive a profound veneration for the Sacred Scripture. The bishops will also strive to ensure that this same veneration grows and is perfected in those entrusted to their pastoral care, encouraging all those apostolic endeavors that lead to exciting and fostering the knowledge and love of the Sacred Books among Catholics. Therefore, they should give their favor and support to pious societies that have as their aim to spread among the faithful printed copies of the Sacred Books, especially the Holy Gospels, and to work with the utmost effort to ensure that in Christian families, their regular reading is practiced daily with piety and devotion. They should earnestly recommend, both in word and in practice, where permitted by the liturgy, the Sacred Scripture translated, with the approval of ecclesiastical authority, into modern languages; and they themselves should give scriptural lectures or conferences, or have them given by other speakers well versed in the subject. Periodicals, which are published with so much praise and fruit in various parts of the world, either for the scientific treatment of biblical questions or for adapting their results to the sacred ministry and the spiritual benefit of the faithful, should find in every sacred pastor one who, with diligent care, supports and disseminates them among the various classes and strata of his flock. All of this, and whatever else an apostolic zeal and a sincere love of the divine word may find suitable for that sublime purpose, let all priests be persuaded that it will be an effective aid in the care of souls. 3 8 Cf. 2 Timothy 3:15, 17.

[*Latin ed. p. 348*]

348 Acta Apostolicae Sedis - Commentarium Officiale: Instructiones biblicae in Seminariis. Sed omnes vident, utrumque, quod haec omnia non possunt rite perfici sacerdotes, si ipsi, in annis studiis suis in Seminario, non habuerint amorem practicum et perennem ad Sacram Scripturam. Quapropter Episcopi, illa paternali cura Seminariorum quae eis incumbit, diligentissime vigilent, ut etiam in hoc nihil omittatur quod proficere possit ad dictum finem. Professores autem Sacrae Scripturae perficiant totum cursum biblicum in Seminariis, ita ut in iuvenibus destinatis ad sacerdotium et ad sacrum ministerium infundant illam scientiam et illud amorem Litterarum Sacrarum, sine quo vanum est sperare fructus copiosos apostolatus. Quare in expositione, praecipue contentum theologicum elucubrent, superfluasque disputationes vitent: et relinquantur quae magis pascunt curiositatem quam fomentum verae doctrinae et solidae pietatis; exponant cum tanta solitudine, declinent cum tali maestria, inculcent cum tali ardore sensum litteralem et, praesertim, dogmaticum, ut in discipulis suis aliquatenus accidat quod evenit discipulis duobus Iesu ambulantibus ad Nicopolis, qui, auditis verbis Magistri, exclamarunt:

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"Nonne cor nostrum ardebat intra nos, cum haec nobis explicabat in via? " 3 6 Sic Litterae Divinae ad futuros sacerdotes Ecclesiae fiet fons purus et perennis vitae spiritualis cuilibet personaliter, et pabulum et substantia ad officium praedicationis quod eos exspectat. Si ad hoc professores huius materiae importantissimae in Seminariis pervenissent, sancta gaudio persuadeant se multum ad salutem animarum, ad progressum catholici, ad honorem et gloriam Dei fecerisse, et operam adcommodaverisse quae intimè connectitur cum officiis apostolatus. Sensum Verbi divini in hoc tempore belli: consolatio pro afflictis; omnibus via iustitiae. Hoc quod diximus, Venerabiles Fratres et filii carissimi, si ad omnia aevum pertinet, multo magis ad tempora nostra luctuosa aptum est, cum pene omnes populi et nationes immersae sunt in mari calamitatum, cum horrenda bellum ruinas super ruinas, et strages super strages, cum acerbissimis odiis inter populos excitatis, cum dolore summum videmus in non paucos extinctum sensum non solum moderationis et caritatis christianae, sed etiam humanitatis. Ad has mortales vulneres humanae naturae...

36 LUCAS XXIV, 32.

[*Latin ed. p. 349*]

Acta Pii PP. XII 349: Quid aliud potest adiuvare, nisi Ille, ad Quem Princeps Apostolorum illas verba dirigit: "Domine, ad quem ibimus? Tu enim verba vitae aeternae habes"? 37. Huius misericordiosissimi Redemptoris nostri, ergo, omnes homines omni virtute nostra ad illud debemus revocare; Ille est divinus consolator affictorum; Ille qui docet omnes – tam auctoritates quam subditos – veram honestatem, incorruptam iustitiam et generosam caritatem; Ipse tandem, et solus, qui potest esse stabilis fundamentum et munimentum pacis et tranquillitatis; nam "alterum fundamentum nemo potest ponere, nisi quod est positum, quod est Jesus Christus." 38. De hoc auctore salutis, qui est Christus, homines tanto plurius scientiam habebunt, tanto ardentius amorem conceperunt, tanto fideliter exempla imitabuntur, quanto plus affectum habebunt ad cognitionem et meditationem Sacrarum Litterarum, praesertim Novi Testamenti, quia, ut dicit Stridonensis: "Ignorare Scripturam est Christum ignorare," 39 et "si quid est quod in hac vita virum sapientem sustinet, et inter calamitates et perturbationes mundi ad animo serenitatem inducit, ego puto primum esse meditationem et scientiam Scripturarum." 40. Ex illis enim quicumque est affictus et opprimitur a adversitatibus et calamitatibus, ibi vera solatia et superhumanam fortitudinem ad patiendum et tolerandum cum patientia inveniet; in illis, in sancticis Evangelis, omnibus praesens est Christus, summus et perfectus exemplar iustitiae, caritatis, misericordiae; in illis, ad totum genus humanum, laceratum et trepidante, aperta sunt fontes divinae gratiae, quae postponendo et neglicendo, populi et regatores populorum non possunt incipere nec consolidare ullam tranquillitatem statuum et con-

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cordiam animorum; in illis tandem omnes discet Christum, "qui est caput omnis principatus et potestatis" 41 et "qui a Deo factus est pro nobis sapientia et iustitia et sanctificatio et redemptio." 37 3 Ioannes 8 39 40 41 VI, I Corinthios I 3, 69. 11. S. Hieronymus, Comm. in Isaiam, prologo; PL. XXIV, col. 17. S. Hieronymus, Comm. in Ep. ad Ephesios, prologo; PL. XXVI, col. 439. Colossenses I 10. I Corinthios I 30. 42.

[*Latin ed. p. 350*]

Acta Apostolicae Sedis — Official Commentary 350 CONCLUSION: Exhortation to those who cultivate biblical studies. Having expounded and recommended these things concerning the necessity of adapting the study of Holy Scripture to the needs of the present day, We, Venerable Brothers and beloved sons, address to those scholars of this subject, who are devoted sons of the Church and faithfully observe its doctrines and norms, not only congratulations, because they have been chosen and called to so sublime an office, but also encouragement, that with all diligence and care, with renewed energy each day, they may continue the work happily begun. We have said that it is a sublime office, because what is more sublime than to investigate, to declare, to expound to the faithful, and to defend against the unbelievers, the very Word of God, communicated to men by the inspiration of the Holy Spirit? The soul of the interpreter itself is nourished by this spiritual food, and is sustained "for the remembrance of faith, for the consolation of hope, for the exercise of charity." 43 "To live among these things, to meditate upon them, to know nothing else, to seek nothing else, does it not seem to be an oasis of paradise already here on earth?" 44 The minds of the faithful also are nourished by this same food, from which they may draw the knowledge and love of God, the profit and happiness of their own souls. Therefore, let those who expound the divine word dedicate themselves wholeheartedly to this holy endeavor. "Let them pray to understand," 45 and let them strive each day to penetrate more deeply the secrets of the Holy Scriptures; let them speak from the chair and the pulpit to open up to others also the treasures of the Word of God. Let those who today, according to their ability, strive to emulate those illustrious interpreters who, in past centuries, have brought forth so much fruit by declaring and illustrating Holy Scripture, so that even now, as in times past, the Church may have outstanding doctors in expounding the Divine Scriptures, and so that Christian faithful, through their work, may receive from Holy Scripture all light, comfort, and joy. In this task, which is certainly arduous and weighty, let them have "for their relief the Holy Books," 46 and let them remember the reward that awaits them, for "the learned shall shine as the brightness of the firmament, and those who turn many to justice as the stars for all eternity." 47

43 Cf. St. AUGUSTINE, Contra Faustum XIII, 18; PL, XLII, col. 294; CSEL. XXV, p. 400.

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44 St. JEROME, Ep. 53, 10; PL, XXII, col. 549; CSEL. LIV, p. 463. St. AUGUSTINE, De doctr. christ. III, 56; PL, XXXIV, col. 89.

46 1 Macc. XII, 9.

47 Dan. XII, 3.

[*Latin ed. p. 351*]

Acta Pii PP. XII 351. Interim, dum omnibus filiis Ecclesiae, praesertim Professoribus disciplinarum biblicarum, clero iuventutis et omnibus sacris oratoribus ardentissime optamus ut, assidue meditando Verbum Dei, gustent quantum bonum et suavitatem Spiritus Domini est, 48 sub auspiciis caelestium favorum et pignus benevolentiae Nostrae, vobis omnibus et singulis, Venerabiles Fratres et carissimi filii, impartimus cum omni affectu Apostolicam Benedictionem. Datum Romae, apud Sanctum Petrum, die 30 Septembris, in festo Sancti Hieronymi, Doctoris Maximi in exponendo Scripturis Sacris, anno 1943, quinto Pontificatus Nostri. PIO PP. XII 4 8 Cf. Sap. XI, I.

[*Latin ed. p. 353*]

25 November 1943, Year and Volume XXXV (Series II, Volume X), No. 11. OFFICIAL COMMENTARY OF THE APOSTOLIC SEE. ACTS OF POPE PIUS XII. RADIO ADDRESS FROM THE MOST BLESSED FATHER, GIVEN ON THE THIRTY-FIRST DAY OF THE MONTH OF OCTOBER IN THE YEAR OF OUR LORD NINETEEN HUNDRED AND FORTY-THREE, ON THE FEAST OF THE LORD JESUS CHRIST, KING. ADDRESSED TO THE FAITHFUL, CONCERNING THE THIRD EUCHARISTIC CONGRESS FROM THE ENTIRE PERUVIAN NATION, HELD IN THE CITY OF TRUXILLENSI.

"Venerable Brothers and beloved children, who, gathered around the person of Our representative to conclude the Third National Eucharistic Congress of Peru, hear Our voice, carried on the wings of impalpable waves:

If the contemplation of a spectacle, such as the one that you grandly present at this moment, is always a source of comfort for any upright heart – "Blessed are the eyes that see what you see" 1 – how much more so will it be, in this sad hour, for Our troubled soul, as a common Father, whose gaze scarcely finds where to rest without feeling splashed by the mire of battles and by the fraternal blood, furiously scattered?

Our heart is comforted, yes, by this vision of love and peace, and it rejoices doubly in thinking that such a magnificent triumph has as its setting the beloved Republic of Peru, one of the clearest offshoots of the vigorous and Catholic Hispanic stock, in which God, hidden under the veils of the sacraments, seemed to pour forth in a particular way His riches and His beauty, manifested in the unique charms of a blessed land, where the waves of the sea kiss the extended beaches, while 1 Luke 10:23. ACTS, Volume X,

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No. 11. – 25-11-1943. 25

[*Latin ed. p. 354*]

Acta Apostolicae Sedis — Commentarium Officiale 354 conceals between the clouds the heads of its smoking peaks; Peru, a center of Christian civilization, justly proud one day of its honors and privileges, but aware, above all, that the best page of the testament received from the Motherland is the one that grants it the legacy of that robust faith which, to proclaim the glory of the Eucharistic King, brought you together not long ago in Lima—the historic City of Kings—, gathered you later in Arequipa—the white city, which seems to sleep peacefully on the banks of the gentle Chili—and today finally has congregated you in Trujillo—the ancient, the noble, the cradle of liberty—amid harmonious chants and clouds of incense. 2 "A wise son heareth the doctrine of his father." And fidelity to the inheritance has always been the mark of nobility. With the Eucharist, they strengthened their souls, Pizarro, Almagro, and Luque, before writing the first page of your history; the founder of the Archconfraternity of the Most Holy Sacrament wished to be none other than Pizarro in the first-born city; Eucharistic souls were a Toribio de Mogrovejo, a Francisco Solano, a Martín de Porres, a Rosa de Santa María; and today, you, worthy grandchildren of your ancestors, amidst the clamor of war of a world enraged, run to the God of the altars, to implore Him that "He grant to His Church the gifts of unity 3 and of peace," and with them, the remedy for the wounds that so deeply threaten private life, family life, and social life. Poor private life if the Eucharist is lacking! Along the path, the weakened soul will not endure the weight of selfishness, sensuality, and indifference; there will be no union with God—"that both we may be in Christ, and Christ in us" 4; there will be no living from the Spirit of God—"Let them become the Body of Christ, if you will live by the Spirit of Christ." 5 "He shall perish who turns away from You!" And it is written, Lord, 6 And when the poor pilgrim cannot bear on his anemic shoulders, due to lack of spiritual nourishment, the burden of his own duty, when he bends withered like hay and feels his heart dry 7 because he has forgotten to eat his bread, how shall we be surprised if the weakness of the individual—father or son, husband or wife—becomes a sickness of the family, and the fundamental cell of society threatens to disintegrate and crumble, like a block of cement poorly hardened.

2 Prov. 13, 1.

3 Missa in festo Ssmi Corporis Christi: Secreta. * S. HILAR. De Trinit 1. 8, n. 1 4; MIGNE PL, t. 10, col. 247.

4 S. AUG. in Ioan. Evang., tract. 26, c. 6, n. 1 3; MIGNE, PL, t. 35, col. 1612.

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5 Ps. 72, 27. Cf. Ps. 101, 5.

[*Latin ed. p. 355*]

Acta Pii PP. XII 355: Ciertamente, porque le falta santidad, le falta unión con el Dios Eucarístico, sin la cual ni siquiera es posible la coordinación mutua de los diversos elementos, ¿no es realizable la armonía, y con la armonía, la paz? El alma se seca como un erial, el edificio familiar se resquebraja, todo el complejo social, lejos de esta fuente de vida, no tardaría en dar señales de disolución, como un cuerpo muerto, en el cual cada elemento parece pugnar por destacarse de los demás para volver a su inorgánica independencia. ¡Oh, si pudierais conseguir vosotros con vuestras oraciones, amadísimos congresistas del Perú, que los hombres dejaran producir finalmente a la Eucaristía sus efectos, en especial como principio y raíz de la unidad, recordando a todos la obligación de amarse, de unirse como hermanos si es que quieren presentarse ante un mismo altar, ofrecer una misma ofrenda, beber de un mismo cáliz, comer de un mismo pan y elevar al cielo — "meum ac vestrum Sacrificium" — una súplica común! Porque "he aquí el plan que ha imaginado el Hijo de Dios... para que podamos unirnos con Dios y entre nosotros... El bendice en un solo Cuerpo, en el suyo, a los creyentes, mediante la mística comunión. Y así, tanto con Él, como entre ellos, les hace "concorporales"." 8 En una palabra, Venerables Hermanos y amados hijos, en este celestial banquete, en esta realísima unión con Dios, ha de encontrar principalmente su fuerza la santidad; de esta unión y de esta santidad han de recibir vigor y consistencia el vínculo familiar, el social y el internacional; para que, finalmente, en la santidad y en la unidad florezca el don precioso de la paz: "Te rogamos, Señor, concedes propicio a tu Iglesia los dones de la unidad y de la paz, místicamente designados por los presentes que te ofrecemos." 9 Pedid, pedid sin reparo; no se trata ahora de la sombra de una Cruz cercana, que nos hace esperar una gracia — "Señor, acuérdate de mí"; no nos contentamos con alcanzar el ruedo de su vestido 11 1 0 para tocarlo con un dedo! "No sombra de tu Cuerpo, o fimbria tuya, — sino tu Cuerpo mismo, ¿qué efecto — hará en el alma que a tu Mesa llega? — ¿Qué reino pedirá, qué salud suya — que Tú la niegues, si con dulce afecto — tan cerca te ama, abraza, goza, y ruega? 12 Acercaos sin temor, hijos amadísimos, y bebed en este torrente, que 8 S. CYR. ALEX, in Ioan. Evang., 1. 11; MIGNE, PG, t. 74, col. 559. 9 Loc. cit. Luc. 23, 43. 1 0 11 1 2 Cfr. MATTH., 9, 20-22. LOPE DE VEGA, Rimas sacras, soneto XLVII; Colección de las obras sueltas. Madrid 1777, edit. Sancha, tom. XIII, p. 198.

[*Latin ed. p. 356*]

356 Acta Apostolicae Sedis - Commentarium Officiale. May the firmness of your faith, the purity of your customs, and the due respect for the sacred bond of marriage never cease. Entreat this omnipotent God, through the

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sacraments, to grant you holy and zealous priests, who will teach you the way to the altars and distribute the bread of the Angels to you with their pure hands. Above all, implore the mutual union of all believers, the holy charity among all the children of God, and peace, that peace which your ancestors implored, singing, with those most beautiful litanies, attributed to Saint Toribio de Mogrovejo, the first offering of flowers that Catholic America placed at the feet of the Mother of God: "Ut cuncto populo christiano pacem et salutem impetrare digneris." May you, Mother of mercy; may you, Virgin of the Gate, solemnly crowned last Wednesday; may you, Our Lady of Help, who from the shores of Huanchaco steals the hearts of all the good children of that privileged region, obtain peace and salvation for the Christian people! May Our Blessing serve to hasten upon you, upon all your beloved Homeland, and upon the entire world, the hour of God, which is the hour of peace founded on truth, justice, and charity. It has been aptly said that the Republic of Peru, in its stupendous and delightful diversity of climates, altitudes, and products, is like a graceful summary and representation of all of America. May God bless the Peruvian nation, its fervent Episcopate – and especially the most worthy Pastor of this Archdiocese – together with its clergy; the illustrious Head of State, its Government, all the civil representatives and authorities, who, with their presence, have wished to enhance the triumph of the Sovereign Eucharist; the entire Catholic people of Peru; and blessing the Republic of Peru, may He bless all of America; and blessing all of America, may He bless the entire world, so that very soon the burning rays of charity, barely contained within the white hosts in the volcano of love that is the Holy Eucharist, may burst forth upon all of humanity and consume it, melting it into a single block of love and Christian brotherhood, for the remedy of our sorrows, the crown of our hopes, and for His great glory.

[*Latin ed. p. 357*]

By the authority of the Most Holy Pope XII, 357 (from the Spanish version, translated into Italian): Venerable Brothers and beloved sons, who, gathered around the person of Our Legate to conclude the third National Eucharistic Congress of Peru, hear Our voice, carried on the wings of intangible waves. If the contemplation of a spectacle as grand as the one you present always brings comfort to any upright heart – "Blessed are the eyes that see what you see" – 1 how much more must it bring comfort, in this sad hour, to Our sorrowful soul as a common Father, whose gaze scarcely finds a place to rest without being struck by the horrors of battles and the fraternal blood spilled with such fury? Our heart certainly finds comfort in this vision of love and peace, and rejoices all the more in knowing that such a magnificent triumph takes place in the beloved Republic of Peru, one of the most illustrious offshoots of the strong and Catholic Spanish stock, where God, hidden under the veils of the sacraments, seemed to pour forth

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His riches and beauty in a special way, shining in the singular charms of a blessed land, which kisses the waves of the sea on its spacious shores, while hiding the peaks of its smoking summits among the clouds; Peru, a center radiating Christian civilization, rightly proud of its honors and privileges, but above all conscious that the most glorious page of its history, received from the Motherland, is that which transmits the inheritance of a vigorous faith, which, to proclaim the glory of the Most Holy Eucharist, gathered you, not long ago, in Lima – the historic "city of Kings," – later summoned you to Arequipa – the white city, which seems to sleep peacefully on the banks of the placid Chili – and today finally gathers you in Trujillo – the ancient, the chivalrous, the cradle of liberty – amidst harmonious songs and clouds of incense. 2 "A wise son heareth the doctrine of his father": 2 It has always been the pride of nobility to remain faithful to the ancient heritage. With the Eucharist, Pizarro, Almagro, and Luque fortified their spirits before writing the first page of your history; the same Pizarro wished to be the founder of the Archconfraternity of the Most Holy Sacrament in the first city; Eucharistic souls were a Toribio de Mogrovejo, a Francisco Solano, a Martin de Porres, a Rose of Saint Mary: and today you, worthy descendants,

1 Lrc. 10, 23.

2 Prov. 13, 1.

[*Latin ed. p. 358*]

358 Acta Apostolicae Sedis - As the official record of your ancestors, amidst the clamor of war of a world that has become fierce, hasten to God of the Altars, to implore Him that "He grant to His Church the gifts of unity and peace," 3 and with these, the remedy for the wounds that so deeply threaten private life, family life, and social life. Poor is the private life that lacks the Eucharist! Along the way, the weakened soul will not endure the weight of selfishness, sensuality, and indifference; there will be no union with God—"ut et nos in Christo et Christus in nobis sit," 4 there will be no living by the Spirit of God—"Fiant 5 Corpus Christi, si volunt vivere de Spiritu Christi." It is written: "Lord, those who are far from You shall perish." 6 And if the poor traveler cannot bear on his weakened shoulders, due to a lack of spiritual nourishment, the weight of his duty, if he bends down withered like grass and feels his heart dry 7 for having forgotten to eat his bread, how should we be surprised if the weakness of the individual, father or son, husband or wife, turns into an infirmity of the family, and the fundamental cell of society threatens to disintegrate and turn to dust, like a poorly mixed block of cement, precisely because it lacks union with the Eucharistic God, without which mutual coordination of the various elements is not possible, and harmony, and with harmony, peace? The soul withered like a neglected field, the edifice of the family crumbled, the entire social complex, far from this source of life, would soon

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show signs of dissolution, like a dead body in which each element seems to struggle to detach itself from the others—and to return, rebellious, to its inorganic independence. Oh, if you could obtain, through your prayers, most beloved congressmen of Peru, that men finally allow the Eucharist to produce its effects, especially as a principle and foundation of unity, reminding everyone of the obligation to love one another, to be united as brothers, if they wish to present themselves before the same altar, offer the same sacrifice, drink from the same chalice, eat the same bread, and raise to heaven—"meum ac vestrum sacrificium"—a common prayer! For "behold, this is the design that the Son of God accomplished... to unite us with God and with one another... He blesses in one Body, in His own, all the believers." 3 Miss, in festo Ssmi Corporis Christi, Secreta. 4 S. HILAR. De Trinit. 1. 8, n. 1 4 ; MIGNE PL, t. 40, col. 247. 5 S. AUG. In Ioan. Evang. tract. 26, c. 6, n. 13; MIGNE PL, t. 35, col. 1612. 6 Ps. 72, 27. Cf. Ps. 101, 5. 7

[*Latin ed. p. 359*]

By the authority of Pope Pius XII, 359, the mystical Communion. And thus, both with Him and among themselves, they are made "one body." 8 In a word, Venerable Brothers and beloved sons, in this heavenly banquet, in this most real union with God, holiness must primarily find its strength; from this union and from this holiness must draw vigor and consistency the bonds of family, society, and the international community; for it is finally in holiness and unity that the precious gift of peace may flourish: "We pray you, O Lord, grant to your Church the gifts of unity and peace, mystically signified by the gifts which we offer to you." 9 Ask, ask without hesitation: is this not the shadow of a nearby Cross that makes us await a grace – "Lord, remember me"; his garment, 11 1 0 let us not be content with reaching the hem of [the garment] to touch it with a finger. "Not the shadow of your Body, O hem of yours, – but your very Body, what effect – will it produce in the soul that arrives at your table? – What kingdom will it ask for, what health will it seek – that You would refuse, if with sweet affection – it loves, embraces, enjoys, and prays to You so closely?" 12 Approach without fear, most beloved sons, and draw from this source, which never fails, the firmness of your faith, the purity of your customs, and the due respect for the sacred bond of marriage. Ask this Sacramentally present Almighty God for holy and zealous priests, who will teach you the way to the altars, and who will distribute to you the Bread of Angels, with their pure hands. Above all, implore the fraternal union of all believers, the holy charity among all the children of God, peace, that peace which your ancestors invoked, amidst chants, with those beautiful litanies, attributed to Saint Toribio of Mogrovejo, the first flower placed by Catholic America at the feet of the Virgin Mother of God: "Ut cuncto populo christiano pacem et salutem impetrare digneris." May you, Mother of mercy; you, Virgin of the Gate, solemnly crowned last Wednesday; you, Our Lady of Help,

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who, even from the shores of Huanchaco, attract the hearts of all the good children of this privileged region, obtain for the Christian people peace and salvation! 8 St. Cyril of Alexandria, *In Ioan. Evang.* 1. U; Migne PG, vol. 74, col. 559. 9 *Loc. cit.* Luke 23, 43. 10. 11 Cf. Matthew 12. Lope de Vega, *Rimas sacras*, sonnet 47, *Colección de las obras sueltas*. Madrid 1777, 9, 20, 22. ed. Sancha, vol. XIII, p. 198.

[*Latin ed. p. 360*]

360 Acta Apostolicae Sedis - Official Commentary. May Our Blessing hasten the arrival of the time of God upon you, upon all your most beloved Homeland, and upon the entire world, which is the time of peace founded upon truth, justice, and charity. It has been aptly said that the Republic of Peru, in its marvelous and beautiful variety of climate, altitude, and products, is almost a sympathetic synthesis and compendium of all of America. May God bless the Peruvian nation, its fervent Episcopate—especially the most worthy Pastor of this Archdiocese—together with its Clergy; the illustrious Head of State, its Government, all civil representatives and authorities, who with their presence have sought to give prominence to the triumph of the Eucharistic King; the entire Catholic people of Peru: and by blessing the Republic of Peru, may He bless all of America, and by blessing all of America, may He bless the entire world, so that the ardent rays of charity, barely contained within the pure species in the volcano of love of the holy Host, may soon burst forth upon humanity and ignite it, uniting it into a single block of love and Christian brotherhood, for the remedy of our sorrows, the crown of our hopes, and the great glory of His name.

APOSTOLIC LETTERS: THE TITLE AND PRIVILEGES OF A MINOR BASILICA ARE GRANTED TO THE CATHEDRAL CHURCH OF MONTE FALISCO, DEDICATED TO SAINT MARGARET, VIRGIN AND MARTYR, BY POPE PIUS XII.

For the perpetual memory of the matter. We strive to illuminate and enrich with special honors and privileges those temples of God which are most venerable, either by their antiquity, by the works of art they contain, or by the piety of the people. We have indeed learned that the ancient sacred building dedicated to Saint Margaret, Virgin and Martyr, in Monte Falisco, was elevated to the dignity of a Cathedral Church by Our Predecessor, Blessed Urban V, who frequently resided there, by letters sealed with lead on the 31st of August in the year 1369. Furthermore, the ancient fortress of Monte Plasconis itself was adorned with the name of a city in honor of the singular devotion and fidelity of its inhabitants towards that Pope. This Cathedral Church, after it was united to the episcopal see of Cornetana in the year 1436 by Pope Eugene IV, was governed for about four centuries by the Cardinals of the Holy Roman Church, among whom was Alexander Parnesius, who was raised to this Chair of Saint Peter, and

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Paul II bore his name.

[*Latin ed. p. 361*]

The acts of Pope Pius XII, page 361, state that the illustrious Marcus Antonius Barbarigo, distinguished by the praise of virtues and the abundance of merits, is the ornament and pride of the diocese of Falscoduna. The very temple of Montafaliscus is highly praised and commended by all, especially by those devoted to the arts, for its octagonal form, the magnificence of its structure, and, above all, for the amplitude and sublimity of its dome; within, it gleams with gold and marble, adorned with skillfully crafted altars, niches, statues, and paintings. Among the many relics venerated there, in silver reliquaries, are the illustrious relics of the patron saints Margaret, Flaviana, and Felicitas, and under one of the seven altars, the body of Saint Lucy Filippini, a virgin of Falscoduna, is reserved; among the saints, our predecessor, the blessed and remembered Pope Pius XI, added her as the heavenly patron of that city and diocese. Due to the abundance and beauty of the sacred furnishings, as well as the number of canons and other priests, the liturgical functions are performed properly and worthily, and the faithful frequently celebrate in the temple, which our predecessors, the Roman Pontiffs, have enriched with indulgences, privileges, and other concessions over the course of the years. Now, since the Chapter of Canons of the Cathedral Church of Montafaliscus has addressed us with humble and fervent prayers, supported by the recommendation of the Most Reverend Brother John Rossi, the Bishop of that diocese, so that we might deign to elevate the aforementioned church to the dignity of a Minor Basilica, we have readily and willingly considered granting such a request. Therefore, having heard the Most Reverend Brother Charles, Cardinal Salotti of the Holy Roman Church, Bishop of Preneste, Prefect of the Sacred Congregation for Rites, with certain knowledge and mature deliberation, and by the fullness of our Apostolic power, by the tenor of these present letters, and forever, we elevate the Cathedral Temple of Montafaliscus, dedicated to God in honor of Saint Margaret, Virgin and Martyr, to the title and dignity of a Minor Basilica, with the customary honors and privileges attached. Contrary to anything to the contrary notwithstanding. These things we grant, we establish, we decree, and these present letters shall remain forever valid and effective; they shall have and obtain their full and complete effect; and those to whom they pertain, or may pertain, shall most amply benefit therefrom: and it shall be rightly judged and determined accordingly; and anything to the contrary, attempted by anyone, knowingly or unknowingly, shall be null and void from this moment. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the fifth day of the month of May, in the year 1943, in the fifth year of our pontificate.

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A. Card. MAGLIONE, Secretary of State.

[*Latin ed. p. 362*]

Acta Apostolicae Sedis — Official Commentary 36°2 LETTER TO HIS EMINENCE, ALOISIUS, S.R.E. BISHOP, CARDINAL MAGLIONE, CONCERNING PUBLIC CHURCH MATTERS: PUBLIC PETITIONS ARE PRESENTED FOR THE RECONCILIATION OF PEOPLES TO PEACE. PIUS PP. XII, Beloved Son, health and the Apostolic Blessing. — Although the conflict of this war, the greatest since the memory of men, rages more fiercely each day, and brings countless calamities and ruins to land and sea and sky, yet many—which we observe with great sorrow—live so forgetful of their duty to God, that they either neglect, or with some disdain resist, or openly violate the most holy laws. "Indeed, the increasing sorrows, the most grievous condition of things, and the scarcity of resources in many places, are lamented by all with one voice; indeed, all are anxious and trembling in spirit, both for the present and for future misfortunes; but not all, struck and terrified by these troubles, recollect themselves, nor do all with attentive mind consider the fate of the human race, that many, through their separation from God and His precepts, deserve to suffer the just punishment; and therefore it is absolutely necessary that all, humbled and having expiated their sins, should return to the path of virtue. We, therefore, to whom the salvation of all men is dear, as it is to Our Divine Redeemer, and who share with a paternal heart the sorrows and anguishes of all, have considered it fitting, through you, as we have done many times before, to urge all our sons in Christ to prayer, and to perform that penance which "drives away vices, adorns virtues, strengthens and fortifies the mind, heals all things, restores all things, and rejoices in all things." 1 While, in this great clamor of years, and in this great discord of factions, the voice of fraternal charity is silent, or, if raised, is drowned; while, alas, the evangelical precepts, which alone can reunite peoples in a bond of friendship, are everywhere consigned to oblivion, it is absolutely necessary, Beloved Son, that all the faithful, united by divine love for God and for their neighbor, not only restore their own faith and virtue, and not only, through the pious prayers of each, obtain forgiveness for their admitted sins, but also strive to expiate the sins of others, through works freely undertaken of Christian penance. This also, and moreover, Auct. "On true and false penance," MIGNE, PL, 40, column 1113.

[*Latin ed. p. 363*]

By the authority of the Holy Father, Pope XII, 363, we earnestly commend this to you all, since, as we confidently expect, it will be fitting to implore, through this means, from the placated and merciful God, that which is desired by all, and especially by Us: peace, a true peace, namely, not through arms, not through force, not through hatred, but through justice,

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through truth, through fraternal charity. Because, having placed our hope and trust in the present patronage of the Virgin Mary, since the beginning of this war, and now the year approaches in which, in the majesty of the Basilica of Saint Peter, surrounded by a multitude of people, we again dedicated and consecrated the entire human race to the Immaculate Heart of Mary, we desire that on that very day, which is now approaching, public supplications be offered everywhere to the Virgin, who is ignorant of all sin, for this cause. And may the most benign Mother, moved by so many prayers and works of expiation, obtain from her Divine Son the gifts of grace, by which Christian virtue may flourish privately and publicly, by which the most grievous discord among peoples may be happily restored, and by which, finally, human society, nurtured and strengthened, may confidently embrace the most auspicious renewal of souls and things. To you, however, Our Beloved Son, we command that you make known, in the most appropriate way possible, these paternal exhortations and Our wishes, to all, and especially to the sacred prelates, to whom it will be a welcome duty to communicate this with their respective flocks. Meanwhile, be a mediator of heavenly graces, and this Apostolic Blessing is a pledge of Our benevolence, which We impart wholeheartedly in the Lord, both to you, Our Beloved Son, and to all those who, with a pious and willing heart, will obey this Our exhortation. Given in Rome, at Saint Peter's, on the twenty-fifth day of the month of November, in the year 1943, the fifth year of Our pontificate. PIUS PP. XII.

[*Latin ed. p. 364*]

364 Acta Apostolicae Sedis - Official Commentary

ACTA of the HOLY CONGREGATIONS

SACRED CONSISTORY

PROVISION FOR CHURCHES

Most Holy Lord, Our Pope Pius, by divine Providence, has, through successive decrees of the Sacred Consistory, deigned to provide for the following churches with new pastors, namely:

On April 11, 191$. — To the titular episcopal Church of Vita, the Reverend Joseph Burke, Auxiliary Bishop, Urban, Parish Priest of St. Mark in the diocese of Buffalo, whom He appointed as an Auxiliary to the Most Reverend John Duffy, Bishop of the same diocese of Buffalo.

On September 26. — To the cathedral Church of Grand Rapids, the Reverend Francis Haas, of the archdiocese of Milwaukee.

On October 1/j. — To the titular episcopal Church of Lyrbita, the Most Reverend Michael Gonzi, formerly Bishop of Gozo, whom He appointed

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as a Coadjutor with the right of succession to the Most Reverend Maur Caruana, Archbishop-Bishop of Melita.

On October 17. — To the titular episcopal Church of Eudocia, the Reverend Arthur Landgraf, Professor of Sacred Theology in the Seminary of Bamberg, whom He appointed as an Auxiliary to the Most Reverend Joseph Kolb, Archbishop of the same archdiocese.

On November 1}. — To the cathedral Church of Troyes, the Reverend Julian Le Couëdic, Archpriest of the cathedral of Versailles.

On November 13. — To the titular episcopal Church of Uzès, the Reverend Joseph Stella, Parish Priest of St. Thomas in the city of Padua.

[*Latin ed. p. 365*]

The Sacred Congregation for the Oriental Church 365. SACRED CONGREGATION FOR THE ORIENTAL CHURCH. PROVISIONS REGARDING CHURCHES. His Most Holy Lordship, by divine Providence, Pope Pius XI, has, with each decree of the Sacred Congregation for the Oriental Church, been pleased to provide for the Churches, namely: on March 13, 1918. — He appointed the Reverend Father Kamel (Peter) Medawar, from the Congregation of St. Paul of Harissa, as the titular Archbishop of the Church of Pelusiota, and designated him as an Auxiliary to His Eminence Cyril IX Mogabgab, Patriarch of Antioch of the Melchites. — He appointed the Reverend Father George Hakim as the titular Bishop of the Cathedral Church of Ptolemais of the Melchites. On July 3rd. — He appointed the Reverend Father Nil Nicholas Savaryn, of the Order of St. Josaphat, as the titular Bishop of the Church of Lotana, and designated him as an Auxiliary to His Eminence Basil Ladyka, the Apostolic Exarch for the faithful Ruthenians of the Byzantine Rite in the Canadian Prefecture. On July 16th. — He appointed the Reverend Father Isidore Pattai as the Archbishop of the Melchite Church of Antioch, who previously had been elected Bishop of the Cathedral Church of Caesarea.

THE SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH. PROVISIONS REGARDING CHURCHES. With each of the following decrees given by the Sacred Council for the Propagation of the Christian Faith, His Holiness Pope Pius XI, by divine Providence, has been pleased to provide for the Churches, namely: on July 18, 1943. — He appointed the Reverend Father Ignatius Mummadi, the parish priest and Capitular Vicar of the same diocese, as the Rector of the Cathedral Church of Guntur. On July 11th. — He appointed the Reverend Father John Claudel, of the Congregation of the Most Holy Redeemer, as the titular Bishop of the Church of Antandrina, and designated him as the Apostolic Vicar of Reyes in the Republic of Bolivia. On September 1st. — He appointed His Excellency Aloysius Bumçi, formerly the Bishop of

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Alexiensem, as the titular Bishop of the Church of Cantanus.

[*Latin ed. p. 366*]

366 Acta Apostolicae Sedis — Official Commentary II. DESIGNATION FOR THE NAME, according to canon 1594 § 2 of the Code of Canon Law. The Apostolic Vicar of Curaçao designated the Vicariate Apostolic of Guyana in Holland as the tribunal for appeals concerning his vicariate. This designation was approved by His Holiness Pope Pius XI, by the grace of God, during an audience on August 10, 1943.

SACRED CONGREGATION FOR RITES. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, MARIA HENRICA DOMINICI, OF THE INSTITUTE OF THE SISTERS OF SAINT ANNE, PROVIDENTIA, REGARDING A DOUBT: Whether a Commission for the Introduction of the Cause should be appointed in this case and for this purpose. The venerable Saint Thomas teaches: "Concerning the pursuit of a difficult good, two virtues are necessary. One is that which tempers and restrains the mind, lest it strive immoderately for the heights, and this pertains to the virtue of humility; the other is that which strengthens the mind against despair and impels it to the pursuit of great things according to right reason, and this is magnanimity" (2, 2, 161, 1, c). Both virtues shone forth marvelously in the handmaid of God, Alaria Henrica Dominici. With a strong and steadfast spirit, she accomplished great things, overcoming many adversities; yet, feeling herself most humbly, she restrained her spirit, lest it strive immoderately for the heights, lest she boast in the testimony of human praise. Since she sought only the glory of God, she deserved to become a powerful instrument of His in the good of Christian society, and she was adorned by Him with such virtues that it seems she has attained that degree which we admire in heroes. Anna, Catherine, Maria Dominici, daughter of Joseph, and of Anna Maria Pipino, was born in the town of "Borgo Salsasio," near Carmaniolam in Ar-

[*Latin ed. p. 367*]

In the year of Our Lord 1829, on the 10th of October, the Congregation of Religious in Taurinensi [Turin], was founded, and on the following day, it was baptized. During her youth, she lived with her family at the home of her uncle, a parish priest, under whose guidance she laid the first foundations of holiness. At the age of nine, she received the Sacrament of Holy Communion with great devotion, and two years later, she received the Sacrament of Confirmation. Afterwards, she made great progress in virtues. Indeed, she devoted much of her time, after fulfilling her domestic duties, to the reading of pious books, to prayer, to caring for the beauty of the parish church, to teaching catechism, and to helping those in need through exhortations and works of charity. She did not shrink from suffering, even physical suffering. All of this earned her the veneration and love

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of the people, who often called her "the Angel of the town," and paved the way for her to attain the higher things to which God called her. For, the pious girl soon realized that she was deeply moved by the desire for greater perfection; and then, she was spurred by divine inspiration to embrace the religious life. She endured considerable struggles in order to obey the will of God; but, having overcome these steadfastly, on the 19th of November of the year 1850, she received the name of Sister Anne at the Taurinensi Institute of the Sisters of St. Anne de la Providence, founded a few years earlier by the Marchioness Julia Colbert de Maulévrier, Falletti di Barolo, and she was received by the foundress herself, who remained until her death. After completing her novitiate, during which she took the name of Sister Mary, she was entrusted with many important duties, especially the office of mistress of the novices. Meanwhile, she showed exemplary acts of charity towards her neighbors, when a severe outbreak of cholera occurred in the town of Castrifidardi. She herself devoted herself entirely to the care of the sick, without regard for her own life. On July 1st of the year 1861, she was elected to the highest office in the Institute, although she resisted; and for three years, she governed with great prudence, charity, and skill, always acting with gentleness and firmness, to the great benefit of the Institute and its members. Under her leadership, several houses and more schools for girls were established, which yielded abundant and fruitful results. From the beginning of her religious life, Sister Anne had cherished the hope of going to missionary lands, in order to bring these people to the fold of Christ. Although she herself, by God's design, could not go, she accomplished this through her daughters. In the year 1871, she sent six Sisters to India, and eight years later, she herself visited them, accompanied by others. She also visited the houses that she had founded, taking great care to ensure that there were no abuses, and that the observance of the rules was maintained. Under her leadership, the Institute, which, being newly founded, was not yet well established, was brought to that perfection.

[*Latin ed. p. 368*]

The *Acta Apostolicae Sedis*—Official Commentary 368, brought to light, so that she might rightly be called a second mother or co-mother. Afflicted by a grievous illness, which she bore with heroic patience, strengthened by the sacraments of the Church, and fortified by the Apostolic blessing of Leo XIII, on February 21st of the year of Our Lord 1894, she departed for the marriage of the heavenly Lamb, having lived more than sixty-five years. Because of the sanctity of her life, by which she shone, to which the fame of miracles was added, in the Tribunal of Turin, with ordinary authority, after investigations were carried out, based on accounts, the fame of sanctity, and the decrees of Urban VIII prohibiting public cult, canonical investigations were completed during the years 1929-31, and were transmitted to this Sacred Congregation. Also,

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letters of petition from five Cardinals, from forty Archbishops or Bishops, from numerous Generals or Provincial Superiors of Orders, from the Metropolitan Chapter of Turin, from the civil magistracies of Carmaniola, Braida, Narnia, Castrifidardo, Zafferana Etnea, and from numerous Superiors, and other clerics or laypersons of the Catholic Action, were presented to the Supreme Pontiff, earnestly imploring Him to introduce the cause of this Servant of God. On February 28th of the year 1940, after considering the documents, this Sacred Congregation decreed that it was possible to proceed further. Therefore, with the present Father Fortunato Scipioni, O.F.M., legitimately appointed as Postulator for this cause, in the meetings of the Ordinary Congregation of the Sacred Congregation of Rites, held on March 30th of the past year, the Most Eminent and Reverend Cardinal Raphael Charles Rossi, Promoter of the Cause, raised the following question for discussion: Whether a Commission for the Introduction of the cause of this Servant of God should be appointed, and concerning this matter, he reported. The Most Eminent and Reverend Cardinals, having heard this report, and having also heard the votes given in writing by the Official Prelates, and having also considered the opinion of the Reverend Father D. Salvatore Natucci, General Promoter of the Faith, decided as follows: in the affirmative, namely: that it is fitting to appoint a Commission for the Introduction of the cause. After the same Reverend Father General Promoter had signed a report on this matter, presented to the Supreme Pontiff, His Holiness, having approved the decision of the Most Eminent Fathers, deigned to sign the Commission for the Introduction of the cause of the Servant of God Mary Henry Dominic with His own hand. Given at Rome, on April 4th of the year 1943. © C, Card. SALOTTI, Tit. Prefect. I'- © S. A. Carinci, Secretary.

[*Latin ed. p. 369*]

The Sacred Congregation for Seminaries and Catholic Universities.

STATUTES OF THE PONTIFICIAL WORK FOR VOCATIONS

I. The Pontifical Work for Vocations is a principal work established by the Most Holy Pope Pius XI through Apostolic Letters issued by his own authority, dated November 4, 1941, for the purpose of safeguarding, promoting, and assisting priestly vocations.

II. The Pontifical Work for Vocations has its seat with the Sacred Congregation for Seminaries and Catholic Universities.

III. To achieve its designated purpose, the Pontifical Work:

1. Primarily endeavors to spread a true and clear understanding of the nature, necessity, and excellence of the priesthood.

2. Promotes the offering of Masses, Communions, prayers, works of penance, and acts of charity, so that God may grant many and excellent

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priestly vocations.

3. Fosters the growth of the Work established in the dioceses for priestly vocations, and ensures that it be established where it has not yet been instituted.

IV. Societies may be affiliated with the Pontifical Work, and individuals may be associated with it. Societies are affiliated as follows:

* "Affiliated": Diocesan Works for Priestly Vocations.

* "Associated": General and Provincial Houses of Religious Orders; Institutes, "General Councils" of Catholic associations, and similar organizations that extend beyond the boundaries of individual dioceses.

1. Cf. Acta Apost. Sedis, 33 (1941) 479. Acta, vol. X, n. 11. — 25-11-1943. 26.

[*Latin ed. p. 370*]

Acts of the Apostolic See – Official Commentary 370. Persons who are distinguished by special dignity, or who hold higher ecclesiastical offices, or who have deserved well of the Holy Church, may be directly enrolled in the Pontifical Work. This Pontifical Work, dedicated to our Lord Jesus Christ, the supreme and eternal Priest, is entrusted to the maternal protection of the Blessed Virgin Mary, Queen of the Apostles, and to the patronage of St. Joseph, Patron of the entire Church; it venerates especially the Princes of the Apostles, St. Peter and St. Paul. Rome, on the eighth day of the month of September, in the year 1943, on the feast of the Nativity of the Blessed Mary. I. Card. PIZZARDO, Prefect. L. S. E. Ruffini, Secretary. RULES FOR IMPLEMENTING THE STATUTES – ROME. The Pontifical Work for Vocations is governed by the Most Eminent Cardinal Prefect of the Sacred Congregation for Seminaries and Universities; his place is taken by the Most Excellent Secretary of the same Congregation. IN INDIVIDUAL DIOCESES, the Pontifical Work does not deprive Diocesan Works of any autonomy or freedom, which are contained and regulated by their own laws. ENROLLMENT OF SOCIETIES. The request for the enrollment of Societies as "Affiliated" is made by the Ordinary; for Societies as "Adhering," it is made by their respective directors. The title "Pontifical" belongs by right and in fact to the Work established within the Sacred Congregation for Seminaries and Universities. A Diocesan Work for Vocations, duly enrolled, may be called the "Affiliated Work of the Pontifical Work for Vocations."

[*Latin ed. p. 371*]

371. The Congregation for Seminaries and Catholic Universities. Regarding the enrollment of individuals in the "Pontifical Work for those who hold a special dignity in the Church or perform higher offices," no forms are required. Upon the actual enrollment, the Pontifical Work grants the societies a diploma, and to individuals, a special certificate. All those enrolled contribute a modest annual sum.

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ON THE DOCTRINE OF THE PRIESTHOOD:

In order that the dignity and necessity of the priesthood may be increasingly recognized and esteemed, the "Marian" Societies should:

Invite priests to seize every opportunity to discuss this matter (e.g., Lenten sermons, spiritual exercises, novenas, catechesis for adults).

Encourage the faithful to study both the documents issued by the Holy See and the writings of the Saints and pious authors concerning the priesthood, especially the Encyclical Letter *Ad Catholici Sacerdoti* of Pope Pius XI.

Foster in children and adolescents an appreciation for the priesthood and cultivate in them the deepest desire for Christian perfection.

PIOUS EXERCISES:

The following are highly recommended, so that God may deign to grant the best vocations to the ecclesiastical state, along with the necessary aids by which these vocations may be brought to a happy outcome:

The Four Times instituted by the Church from the earliest centuries, even to assist those aspiring to the priesthood through prayer and fasting.

The Priest's Day, a pious exercise approved by the Decree of the Sacred Congregation of Rites (March 11, 1936), and enriched with special indulgences by the Sacred Penitentiary Apostolic (Decree of April 12, 1937).

The prayers which Religious Families pour forth to God without interruption, in turn.

The Day of Sorrow, in which a treasury of alms is collected for the sick.

1 *Acta Apost. Sedis*, 28 (1936), 5-53.

2 *Acta Apost. Sedis*, 28 (1936), 240 ff.

3 *Acta Apost. Sedis*, 29 (1937), 285 ff.

[*Latin ed. p. 372*]

Acts of the Apostolic See - Official Commentary 372

ON THE PROMOTION OF DIOCESAN WORKS FOR VOCATIONS

That the Diocesan Works for Vocations may flourish more abundantly, and that Catholic associations may devote their attention and assistance to these very works, the Pontifical Mission provides that suitable writings be published by the press. The "Affiliate" Societies, moreover, diligently use those writings which have been sent to them or recommended to them, and disseminate them; they convene assemblies, whether ordinary or solemn, of delegates from the Diocesan Works, directors, and members of various societies which are affiliated with the Pontifical Mission, and other persons who, according to the judgment of the Pontifical Mission or the Diocesan

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Works, are suitable to provide helpful assistance; they maintain contact and accounts with the affiliated societies. The Diocesan Works for Vocations, at certain times, shall briefly, fully, and accurately report to the Pontifical Mission on all that they have done and accomplished.

ORDERS OF LAY ASSISTANTS

The Diocesan Works for Vocations take care to enlist persons and to provide them with remuneration in proportion to what seems most suitable to them. In order to encourage the faithful to assist young people of good hope and those being educated in the seminaries, it will be useful to classify the members into several orders, e.g.: those who have rendered distinguished service, benefactors, members for life. Special groups can be formed: 1) of children, who, even without receiving any remuneration, help the cause through prayers and small sacrifices; 2) of the sick, who offer the hardships of their infirmity. Not only individual faithful, but also religious communities of men and women, and diocesan Catholic associations, can be enrolled.

FESTIVALS

The principal feast of the Pontifical Mission is the Feast of Thursday in the Octave of Corpus Christi, on which day the institution of the priesthood is commemorated. Special feasts are: 1) The Saturday following the Octave of Ascension: The Solemnity of the Blessed Virgin Mary, Queen of the Apostles.

[*Latin ed. p. 373*]

The Sacred Congregation for Seminaries and Universities, 373, 2) February 4th, the second week after the octave of Easter: The Feast of Saint Joseph, Patron of the Universal Church; 3) June 29th: The Feast of the Holy Apostles Peter and Paul. In Romae, on the eighth day of the month of September, on the Feast of the Nativity of the Virgin, in the year 1943. I. Card. PIZZARDO, Prefect. L. © S. E. Ruifini, Secretary.

[*Latin ed. p. 374*]

374 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE SACRED ROMAN ROTA

Citations of edicts

I. VARSOVIA. NULLITY OF MARRIAGE (LUKASIEWICZ-SKRZYKOWNA)

Since the actual place of residence of the Defendant, Bronislava Skrzykowna, is unknown in this cause, we cite her to appear, either

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in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Roma, Palazzo della Cancelleria) on February 19, 1944, at the eleventh hour, to resolve the doubt in question, or to subscribe to the aforementioned, and to designate the day on which the Rota will render its decision in this cause: Whether there exists a nullity in the marriage in this case.

The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Bronislava Skrzykowna, must take care to inform her of this edictal citation.

* Albertus Canestri, President.

From the Chancery of the Tribunal of the Sacred Roman Rota, November 8, 1943.

Iohannes M. Pinna, Notary.

* The place of current residence of Mrs. Bronislave Skrzykowna, defendant in this cause, being unknown, we cite her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Roma, Palazzo della Cancelleria) on February 19, 1944, at 11 o'clock, to resolve or subscribe to the doubt mentioned above, and to fix the day for the decision of the cause before the Rota.

Does a nullity of marriage exist in this case?

The Ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Bronislave Skrzykowna, must, insofar as possible, inform her of this citation.

[*Latin ed. p. 375*]

The Sacred Roman Rota, Case 375 II, concerning the Nullity of Marriage (BOSCOGRANDE-KISS). For comparison, we cite Lord Francis Kiss, either personally or through a duly appointed procurator, to appear before the Tribunal of the Holy Roman Rota (Rome, Palazzo della Cancelleria) on February 19, 1944, at the eleventh hour, to discuss the doubt in question, or to affix a signature thereto, and to designate a date for the Rotal hearing for the determination of the case: Whether the marriage is null in this case. The Ordinary of the place, the parish priests, the clergy, and all the faithful who have knowledge of the place of residence of the aforementioned Lord Francis Kiss, must take care to ensure that he is informed of this edictal citation.

* Albert Canestri, Prelate.

From the Chancery of the Tribunal of the Holy Roman Rota, November 15, 1943.

Ioannes M. Pinna, Notary.

Since the current place of residence of Mr. Francis Kiss, the defendant in this case, is unknown, we cite him to appear, either personally or through

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a legitimately constituted procurator, at the seat of the Tribunal of the Holy Roman Rota (Rome, Palazzo della Cancelleria) on February 19, 1944, at 11 o'clock, to discuss or affix a signature to the aforementioned doubt, and to set the date for the decision of the case before the Rota: Does it appear that the marriage is null in this case? The Ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Francis Kiss, must, insofar as possible, inform him of this present citation.

[*Latin ed. p. 410*]

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* Ad maius inquirentium commodum haec ponitur distincta recensio:

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ACTA APOTOLICAE SEDIS

OFFICIAL COMMENTARY

ACTA OF POPE PIUS XII (Italian version from the Latin text)

LETTER ENCYCLICAL

TO THE PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS, AND OTHER ORDINARIES IN PEACE AND COMMUNION WITH THE APOSTOLIC SEE:

CONCERNING THE MYSTICAL BODY OF JESUS CHRIST AND OUR UNION WITH HIM THEREIN.

PIUS PAPA XII

VENERABLE BROTHERS, GREETINGS AND APOSTOLIC BENEDICTION.

INTRODUCTION

1. The doctrine concerning the Mystical Body of Christ, which is the Church, a doctrine originally drawn from the very lips of the Redeemer, and which sheds true light upon the great good (which can never be sufficiently extolled) of our most intimate union with so exalted a Head, is such that, by its excellence and dignity, it invites all men moved by the divine Spirit to study it, and, illuminating their minds, it strongly urges them to those salutary works that correspond to its precepts. We therefore consider it our duty to speak with you on this subject, especially developing those points that pertain to the militant Church. What moves us is not only the illustrious greatness of this doctrine, but also the present state of humanity. Indeed, we intend to speak of the riches contained within that Church which was purchased by Christ with His own blood, and whose members glory in a Head redeemed by thorns. This circumstance is evident proof that the most glorious and...

[*Latin ed. p. 442*]

Acta Apostolicae Sedis.

"Commentarium Officiale."

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"Verily, true consolations are born only from sorrow; therefore, we must rejoice in our participation in the Passion of Christ, that we may then be able to rejoice and exult when His glory shall be manifested. We observe, however, from the very beginning that, just as the Redeemer of the human race received persecutions, calumnies, and torments from those whose salvation He had taken upon Himself, so too the society founded by Him resembles His divine Founder in this respect. We do not deny, indeed, that even in this turbulent age, there are not a few who, although separated from the flock of Christ, regard the Church as the only port of salvation (and we acknowledge this with gratitude to God); but we also know that the Church of God is despised and calumniated with proud hostility by those who, having abandoned the light of Christian wisdom, miserably return to the doctrines, customs, and institutions of pagan antiquity; often, moreover, it is ignored, neglected, and vexed by many Christians, either lured by the errors of false beauty, or enticed by the attractions and corruptions of the world. Therefore, for the sake of conscience, Venerable Brothers, and to satisfy the desire of many, we shall bring to the attention of all, and exalt, the beauty, the praises, and the glory of the Mother Church to whom, after God, we owe everything. We hope that these Our precepts and exhortations will produce very abundant fruits in the faithful in the present circumstances; for we know well how many misfortunes and sorrows of our turbulent time, from which countless men are bitterly tormented, if accepted with serene resignation from the hands of God, by a certain natural impulse, turn the minds away from earthly and unstable things to heavenly and eternal things, awakening in them a secret thirst and an intense desire for spiritual realities: and thus stimulated by the divine Spirit, they are excited and almost impelled to seek the Kingdom of God with greater diligence. For as men turn away from the vanities of this world and from the disordered affection for present things, they become more ready to perceive the light of supernatural mysteries. And perhaps today more clearly than ever, the instability and futility of earthly things are seen, while kingdoms and nations are crumbling, immense goods and riches of every kind are submerged in the depths of the oceans, cities, villages, and fertile lands are covered in ruins and stained with fratricidal massacres. We also trust that even those who are outside the fold..." (Cf. 1 Peter 4:13).

[*Latin ed. p. 443*]

Acts of Pope Pius XII, 3. To those members of the Catholic Church, the truths that we are about to expound concerning the Mystical Body of Christ will be neither ungrateful nor useless. And this not only because their benevolence towards the Church seems to increase from day to day, but also because they themselves, while observing nations rise up against nations and kingdoms against kingdoms, and the immeasurable increase of discord, envy, and causes of hatred, if they turn their gaze towards

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the Church and consider its unity of divine origin (by virtue of which all men of every race are united by a fraternal bond with Christ), they will certainly be compelled to admire this great family nourished by love; and, with the inspiration and assistance of divine grace, they will be drawn to participate in its unity and charity.

There is also a particular reason, so dear and sweet, for which this point of doctrine presents itself with the greatest delight to Our mind. During the past twenty-fifth year of Our episcopate, We observed with great pleasure a thing that made the image of the Mystical Body of Jesus Christ shine brightly in all parts of the earth: namely, while a devastating and prolonged war had miserably broken the fraternal communion of peoples, everywhere We saw Our children in Christ, with a single will and affection, raising their thoughts to the common Father who governs the ship of the Catholic Church in such adverse times, bearing in their hearts the concerns and anxieties of all. And in this circumstance, We noticed not only the wonderful unity of the Christian family, but also an undeniable fact: just as We hold the peoples of every nation in Our paternal heart, so from every part, Catholics, although belonging to peoples who are at war with each other, look to the Vicar of Christ as to the most beloved Father of all, who, inspired by absolute impartiality and incorrupt judgment for both sides, and rising above the storms of human passions, defends the truth, justice, and charity with all his strength.

Nor did it bring Us less consolation to learn that a sum had been spontaneously and willingly collected to erect in Rome a sacred temple dedicated to Our most holy Predecessor and patron saint, Pope Eugene I. Therefore, just as that temple, to be erected by the will and generosity of all the faithful, will perpetuate the memory of that blessed event, so We desire that this present Encyclical Letter bear witness to Our grateful spirit; for it is precisely of those living human stones, which, built upon...

[*Latin ed. p. 444*]

"The four books of the *Acta Apostolicae Sedis* – a cornerstone which is Christ – form that most sacred temple, far surpassing any temple built by human hands, namely, the dwelling place of God in the Spirit. Our pastoral concern is the principal reason why we treat this exalted doctrine with some detail. Many points have been illuminated on this subject, and we are not unaware that many are today diligently engaged in its study, from which Christian piety is also strengthened and nourished. This seems to be due especially to the fact that the renewed love for the sacred liturgy, the practice of more frequent communion at the Eucharistic table, and the devotion to the Most Sacred Heart of Jesus, which we are pleased to see so widespread, have led the minds of many to a more careful investigation of the investigable riches of Christ, guarded by the Church. Furthermore, the teachings that were published in recent times concerning the Catholic

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Action greatly influenced the presentation of this subject; they strengthened the bonds between Christians and with the ecclesiastical hierarchy, particularly with the Roman Pontiff. However, if we can rightly rejoice in what we have mentioned, it must also be acknowledged that not only are grave errors spread about this doctrine by those separated from the true Church, but also that theories, either inaccurate or even false, are disseminated among the faithful, which divert minds from the straight path of truth. Indeed, on the one hand, the so-called rationalism persists, which considers everything that transcends the powers of human reason to be completely absurd, and to this is joined another related error (the so-called vulgar naturalism), which sees and wishes to recognize nothing in the Church of Christ except purely legal and social bonds; on the other hand, a false mysticism is being introduced, which falsifies the Sacred Scriptures, striving to remove the immutable boundaries between created things and the Creator. Meanwhile, these false discoveries, opposed to each other, lead to a result whereby some, terrified by a certain unfounded fear, consider such an exalted doctrine to be something dangerous, and therefore recoil from it, as from the fruit of Paradise, beautiful indeed, but forbidden. This should not be the case: the mysteries revealed by God cannot be harmful to men, nor must they remain unfruitful like a treasure hidden in a field; they have been revealed precisely for the spiritual benefit of those who piously [referring to Eph. 2:21-22; 1 Peter 2:5]."

[*Latin ed. p. 445*]

Acta Pii PP. XII, 5, meditatio. Indeed, as the Vatican Council teaches, "when reason, illuminated by faith, investigates with pious and sober diligence, it can, if God grants it, attain a sufficient and most useful understanding of the mysteries, both through analogy with what it knows naturally, and through the connection of the mysteries themselves with one another and with the ultimate end of man"; although, as the same holy Council warns, "human reason is never able to penetrate them with the same clarity as those truths which constitute its natural object." Having therefore maturely considered these things before God, that the beauty of the Church may shine with new glory; that the knowledge of the singular and supernatural nobility of the faithful united in the Body of Christ with their Head may spread; and furthermore, that the entrance to the many errors on this subject may be closed, We have considered it Our pastoral duty to expound to the entire Christian people, through this Encyclical Letter, the doctrine of the Mystical Body of Christ and the union of the faithful with the Divine Redeemer in the same Body, and at the same time, to draw from the same doctrine certain instructions, so that a deeper investigation of this mystery may produce ever more abundant fruits of perfection.

5 PART I: THE CHURCH IS THE MYSTICAL BODY OF CHRIST.

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Considering the origin of this doctrine, We are immediately reminded of the words of the Apostle: "Where sin abounded, grace did superabound." For it is evident that the father of all mankind was constituted by God in so exalted a condition as to transmit to posterity, together with earthly life, also the supernatural life of heavenly grace. But after the miserable fall of Adam, the entire human race, infected by the hereditary stain of sin, lost its participation in the divine nature, and all became children of divine wrath. But the most merciful God "so loved the world, that he gave his only-begotten Son" (Ioannes, III, 16).

[*Latin ed. p. 446*]

Acta Apostolicae Sedis - Official Commentary 6 9 "Son," and the Word of the eternal Father, with the same divine love, assumed the human nature from the posterity of Adam, but innocent and without the stain of guilt, so that from the new Adam, heavenly, the grace of the Holy Spirit might flow to all the children of the progenitor. And they, having been deprived of the adoptive sonship of God because of the first sin, but made brothers according to the flesh of the only-begotten Son of God through the Incarnation of the Word, also received the power to be sons of God. Thus, Jesus, hanging from the cross, not only made amends for the violated justice of the eternal Father, but also merited for us, his kinsmen, an ineffable abundance of graces. He could have dispensed them from Himself to all of humankind; but He willed to do so through a visible Church, in which men would gather together to cooperate with Him and, through it, to communicate mutually the divine fruits of redemption. For just as the Word of God, to redeem men through His pains and torments, willed to make use of our nature, so, likewise, throughout the ages, He makes use of His Church to continue perpetually the work He began. 10 11 Therefore, to define and describe this true Church of Christ (which is the holy, Catholic, Apostolic, Roman Church), nothing is more noble, greater, or more divine than that expression with which it is called "the Mystical Body of Jesus Christ"; an expression that springs forth and almost blossoms from what is frequently expounded in Holy Scripture and by the Holy Fathers. 12 THE CHURCH IS A "BODY," unique, indivisible, visible. That the Church is a body is often declared by the Sacred Texts. "Christ," says the Apostle, "is the Head of the Body, which is the Church." Now, if the Church is a body, it is necessary that it be one and indivisible, conforming to the saying of Paul: "For we are one body in Christ." And it must not only be one and indivisible, but also concrete and perceptible, as Our Predecessor Leo XIII of blessed memory states in his Encyclical Letter Satis Cognitum: 13 14 9 10 11 12 13 14 IOANN., I I I , 16 Cf. IOANN., I, 12. Cf. Conc. Vat., Const. de Eccl., prol. Cf. ibidem,

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Const. de fid. cath., cap. 1. Col., I , 18. Rom., X I I , 5

[*Latin ed. p. 447*]

Acta Pii PP. XII r ~= - - ' 7 •—4 <(Propter ipsum factum quod est corpus, Ecclesia discernitur oculis." Quapropter a veritate divina declinent ii qui Ecclesiam fingunt ita ut nec attingatur nec videatur, quasi res "pneumatica" sit (ut ipsi dicunt), propter quam multa communitates Christianorum, etsi inter se fide separatae, tamen conjunguntur inter se vinculo invisibili. Sed corpus etiam multitudinem membrorum requirit, quae ita inter se conectantur ut sibi mutuamente succedant. Et ita sicut in nostro corpore mortali cum unum membrum dolit, cetera eius dolore sentiebant et ad eius auxilium veniunt, ita in Ecclesia singula membra non singula vivunt, sed etiam aliis succurrunt, offerentes mutuam collaborationem, tam ad mutuam consolationem quam ad semper magis magnum totius Corporis incrementum. 15 constitutum "organicè" et "hierarchicè". Praeterea, sicut in natura rerum corpus non ex quavis congeries membrorum constituitur, sed praebere debet organa, id est membra quae non omnia eadem habeant munera, sed debite coordinentur; ita Ecclesia, propter hoc praesertim, corpus appellari debet, quia ex exacta dispositione et coerente unione membrorum inter se diversorum constituitur. Alioquin Apostolus Ecclesiam describit, quando dicit: "Sicut in uno corpore multa membra, et non omnia membra eadem functionem habent, ita et nos multi unum corpus in Christo sumus, et membra inter nos." Non oportet autem credere quod haec organica structura Ecclesiae ex solis gradibus hierarchiae constet et ad ea limitetur, vel, ut sententia contraria putat, solum ex personis charismatibus constet (etiam si in Ecclesia numquam Christiani praediti donis prodigiosis desistent). Debet autem omnino haberi in mentis quod ii qui usufructuuntur sacra potestate in hoc corpore membra primaria et principalia sunt, quia per eos, virtute ipsius mandati Redemptoris, dona doctoris, regis, sacerdotis, perennantur. Sed recte Patres Ecclesiae, quando ministeria, gradus, professiones, status, ordines, officia huius corporis laudant, praesentant et eos qui initiati sunt ad sacros ordines, et eos qui, suscipto consiliis evangelicis, vitam vel asceti

[*Latin ed. p. 448*]

8 Acta Apostolicae Sedis - Commentarium Officiale. There are those who remain in silence or live a life that unites them with the other, according to their own institute; there are those who, in this present age, dedicate themselves with active will to works of mercy, in order to help souls and bodies; and finally, there are those who are united in chaste marriage. Indeed, especially in the present circumstances, fathers and mothers of families, godparents and godmothers at baptism, and in particular those laypeople who collaborate with the ecclesiastical hierarchy in the expansion of the kingdom of the Divine Redeemer, occupy in Christian society a place of honor, however often hidden, and they also, inspired and aided by God,

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can ascend to the summit of the highest holiness, which, according to the promises of Jesus Christ, will never be lacking in the Church.

Endowed with vital means of sanctification, namely the Sacraments. Just as the human body is provided with its own means by which to provide for the "life, health, and growth of its individual members, so we know that the Savior of the human race, through His infinite goodness, has wonderfully provided for His mystical Body with Sacraments, so that the various members, almost through uninterrupted degrees of grace, may be sustained from the cradle to the very last breath, and so that all the social needs of the entire Body may be abundantly met. For through the laver of Baptism, those who are born into this mortal life are not only reborn from the death of sin and become members of the Church, but they are also endowed with a spiritual character, and are made capable of receiving the other Sacraments. Through the chrism of Confirmation, a new strength is infused into the believers, to defend the Mother Church and to safeguard that faith which they received from her. Through the Sacrament of Penance, a salutary medicine is offered to the members of the Church who have fallen into sin, not only to provide for their health, but also to remove the danger of contagion from the other members of the mystical Body, to whom, indeed, an encouraging example of virtue will be offered. It is not enough: for through the Holy Eucharist, the faithful are nourished and strengthened in the same banquet, and are united by an ineffable divine bond among themselves and with the Head of the entire Body. Finally, to those men languishing from the impending death, the pious Mother Church comes to their side, and through the Sacred Unction of the Sick, if not always, because so the Lord wills, she restores health to the body, but she also offers a supreme medicine to the prostrate soul, transmitting new citizens to heaven—for the…

[*Latin ed. p. 449*]

Acta Pii PP. XII 9, concerning new protectors of the land—who, for all ages, will enjoy divine goodness. To the social needs of the Church, Christ provided in a particular way through the institution of two other Sacraments. Indeed, through Marriage, in which spouses are ministers of grace to each other, provision is made in an orderly manner for the external growth of the Christian community; and, what is more important, for the proper and religious upbringing of children, without which the mystical Body would face most grave dangers. Through the sacred Order, moreover, those who are destined to offer the Eucharistic Host are forever consecrated to the service of God, to nourish the flock of the faithful with the Bread of Angels and the pasture of doctrine, to guide them with divine precepts and counsels, and to confirm them in the faith with other supernatural gifts. In this regard, it must be remembered that just as God, from the beginning of time, formed man with a body endowed with means capable

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of subjecting created things, so that, multiplying, he might fill the earth, so also, from the beginning of the Christian era, He enriched the Church with the means suitable for it to overcome countless dangers, and to fill not only the entire earth, but also the heavenly realms, composed of determined members. In reality, among the members of the Church, one must include only those who received the laver of regeneration, and, professing the true faith, have not, unfortunately, separated themselves from the communion of this Body, nor have they been separated from it by legitimate authority for most grievous sins committed. For, as the Apostle says, "We were all baptized in one Spirit, and so became one body, whether Jews or Greeks, slaves or free" (1 Corinthians 12:13). As, therefore, in the true body of the faithful, there is one Body, one Spirit, one Lord, and one Baptism, so there can be only one faith; thus, whoever has refused to hear the Church must, according to God's command, be considered as a pagan and a publican. Therefore, those who are divided among them by reasons of faith or of governance, cannot live in the unity of such a Body, and consequently, neither in its divine Spirit. (References: 1 Corinthians 12:13; Ephesians 4:5; Matthew 18:17).

[*Latin ed. p. 450*]

Acts of the Apostolic See - Official Commentary 10, without excluding sinners. It must also not be considered that the Body of the Church, precisely because it is adorned with the name of Christ, even during this earthly pilgrimage, is composed solely of members who excel in holiness, or of those who are predestined by God to eternal happiness. Indeed, the infinite mercy of our Savior must be attributed the fact that He does not now deny a place in His mystical Body to those to whom He already did not deny a place at the banquet. For not every crime committed, however grave, is such that, by its very nature (such as schism, heresy, and apostasy), it severs the man from the Body of the Church. Nor does every life perish in those who, although having lost charity and divine grace through sin, so that they are no longer capable of supernatural reward, still retain Christian faith and hope, and, illuminated by heavenly light, by internal counsel and impulses of the Holy Spirit, are moved to conceive a salutary fear and are incited to pray and to repent of their sins.

20 Therefore, let all abhor sin, by which the mystical members of the Redeemer are stained; but let him who, after having miserably failed, does not, through his own obstinacy, render himself unworthy of the communion of the faithful, be received with the greatest love, and in him let there be recognized with active charity a member infirm of Jesus Christ. For it is preferable, as the Bishop of Hippo observes, "to be healed within the communion of the Church, rather than to be cut off from its body like incurable limbs." "As long as a part adheres to the body, its healing is not hopeless; but that which was severed, cannot be cured nor healed."

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21 THE CHURCH IS THE "BODY" OF CHRIST.

Thus far, Venerable Brothers, we have seen with detailed explanation how the Church is so constituted that it can be compared to a body; it now remains to clearly and diligently explain why it must be declared not just any body, but the Body of Jesus Christ. This is deduced from the fact that Our Lord is the Founder, the Head, the Sustainer, and the Savior of this mystical Body.

20 MATTHEW, IX, 11; MARK, II, 16;

21 AUGUSTINE, Epistles, CLVII, 3, 22; Migne, P. L., XXXIII, 686: AUGUSTINE, Sermons, CXXXVII, 1; Migne, P. L., XXXVIII, 754.

22 LUKE, XV, 2.

[*Latin ed. p. 451*]

Acta Pii PP. XII 11. Christus "Fundator" huius Corporis. Incipiens breviter exponere quomodo Christus corpus suum sociale fundavit, recordamur sententiam Nostri Praedecessoris Leonis XIII, pie memorati: "Ecclesia, quae iam concepita, nata est ex latere secundi Adam dormientis in Cruce, primum hominibus apparuit lucide die solemnissimo Pentecostes." Ita vero, Divinus Redemptor aedificationem mystici templi Ecclesiae coepit, cum praedicando praecepta sua exponebat; perfecit, die in quo, crucifixus, glorificatus est; manifestavit et promulgavit, cum Spiritum Paraclitum in discipulos mittens.

23 a) PRAEDICANDO EUANGELIUM. Nam cum officium habebat veritates annuntiare, Apostolos elegit et eos mittens sicut ipse a Patre missus erat, scilicet ut doctores, rectores, creatores sanctitatis in ordine credentium; principem suum et vicarium suum in terra designavit, eisque manifestavit omnia quae ab Patre audiverat; etiam Baptismum designavit, quo ii qui credissent in corpus Ecclesiae insererentur; et tandem, ad finem vitae perveniens, durante coena ultima, mirabile sacrificium et mirabile sacramentum Eucharistiae instituit.

24 25 26 27 b) SOFFERENDO IN CRUCE. Quod autem operis sui perfectionem in patibulo Crucis attigerit, testatur series ininterrupta testimonium Patrum Sanctorum, qui observant Ecclesiam in Cruce nata esse ex "latere" Salvatoris, quasi nova Eva, mater omnium viventium. Magnus Ambrosius, de latere perforato Christi dicens: "Nunc aedificatur, nunc formatur, nunc... figuratur, nunc creatur... Nunc domus spiritualis in sacerdotio sancto erecta est." Qui animo religioso hanc rem diligentius explorabit...

28 29 30. Ioann. XVII, 18. Cf. Matth. X, 16-19. Ioann. XV, 15 et seq. XVII, 8 et 14. Cf. Ioann. III, 5. 28 Cf. Gen. III, 20. Ambros. In Luc. II, 8: Migne, P.L.,

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XV, 1585.

[*Latin ed. p. 452*]

The venerable doctrine, without difficulty, will allow one to see the reasons upon which it is founded. Firstly, with the death of the Redeemer, the Old Law was succeeded by the New Testament; from that moment, the Law of Christ, with its mysteries, laws, institutions, and sacred rites, was established for the whole world in the blood of Jesus Christ. Indeed, while the divine Savior preached in a small territory (for He was not sent except to the lost sheep of the house of Israel), both the Law and the Gospel were simultaneously in force; on the cross of His death, Jesus put an end to the Law, and with His decrees, affixed to the Cross the charter of the Old Testament, establishing in His blood, shed for all mankind, the New Testament. "Then," says St. Leo the Great, speaking of the Cross of the Lord, "such a clear transition occurred from the Law to the Gospel, from the Synagogue to the Church, from the multitude of sacrifices to a single oblation, that when the Lord surrendered His spirit, that mystical veil, which, by its interposition, concealed the holiest of holies of the temple and the sacred mystery, was rent with sudden violence from top to bottom."

Therefore, in the Cross, the Old Law died, so that it should soon be buried and become deadly, in order to give way to the New Testament, of which Christ had chosen the Apostles as suitable ministers; and our Savior, although already constituted the universal Head of the human race from the womb of the Virgin, fully exercises the office of Head in His Church through the virtue of the Cross. "Indeed, according to the judgment of the angelic and common Doctor, He merited the power and dominion over the nations through the victory of the Cross"; through the same, He greatly increased for us that treasure of graces which, now reigning in heaven, He bestows without interruption upon His mortal members; through the blood shed on the Cross, He made it so that, the obstacle of divine wrath removed, they might flow from the fount of the Savior for the salvation of men, and especially...

30 Cf. MATTH., XV, 24.

31 Cf. S. THOM., I-II, q. 103, a. 3, ad 2.

32 Cf. Eph., II, 15.

33 Cf. Col., II, 14. Cf. MATTH., XXVI, 28 et 1 Cor., XI, 25.

34 Cf. LEO M., Serm., LXVIII, 3: MIGNE, P. L., LIV, 374.

35 Cf. HIEB. et AUGUST., Epist. CXLII, 14 et CXVI, 16: MIGNE, P. L., XXII, 924 et 943; S. THOM., I-II, q. 103, a. 3 ad 2; a. 4 ad 1; Concil. Flor., pro Iacob.: MANSI, XXXI, 1738.

36 Cf. II Cor., III, 6.

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37 Cf. S. THOM., III, q. 42, a. 1.

[*Latin ed. p. 453*]

From the Acts of Pope Pius XII, we learn that through the faith of the faithful, all heavenly gifts, especially those spiritual, of the New and eternal Testament, are bestowed. Finally, upon the tree of the Cross, He won His Church, that is, all the members of His mystical Body, for they would not have been united to this mystical Body through the laver of Baptism, were it not for the salutary virtue of the Cross, through which they already belong to the fullest jurisdiction of Christ. Indeed, if with His death, our Savior, according to the full and integral meaning of the word, became the Head of the Church, then the Church, through the blood of Christ, was enriched with that abundant outpouring of the Spirit, by which, following the exaltation and glorification of the Son of Man on His stake of suffering, it itself is divinely illuminated. For then, as Augustine observes, the veil of the temple was torn, and it happened that the dew of the charisms of the Paraclete (which had descended until then only upon the fleece of Gideon, that is, upon the people of Israel) watered the entire earth, that is, the Catholic Church, which would not be circumscribed by any limit of lineage or territory. Just as, in the first moment of the Incarnation, the Son of the Eternal Father adorned with the fullness of the Holy Spirit the human nature which He had substantially united to Himself, so that it might be a fitting instrument of the divinity in the bloody work of Redemption, so also, in the hour of His precious death, He willed that His Church be enriched with the most abundant gifts of the Paraclete, so that, in the distribution of the divine fruits of Redemption, it might become a valid and perennial instrument of the Incarnate Word. For both the juridical mission of the Church, and the power to teach, to govern, and to administer the Sacraments, have supernatural force and vigor to edify the Body of Christ, inasmuch as Jesus Christ, hanging from the Cross, opened to His Church the source of those divine gifts, through which it would never have been able to err in teaching men His doctrine, but would rather guide them salutarily through Pastors illuminated by God, and would fill them with an abundance of heavenly graces. Moreover, if we consider carefully all these mysteries of the Cross, the words with which the Apostle teaches the Ephesians are no longer obscure: that Christ, with His blood, united Jews and Gentiles, "annulling... in His flesh... the dividing wall," by which the two peoples were divided; and that He abolished...

[*Latin ed. p. 454*]

Acta Apostolicae Sedis - Commentarium Officiale 14 F. "Antica Legge 'per formare iii se stesso di due un solo uomo nuovo' cioè la Chiesa, al fine di riconciliarli entrambi in un Corpo unito a Dio per mezzo della Croce."

40 c) PROMULGANDO LA CHIESA NEL GIORNO DELLA PENTE-

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COSTE. E quella Chiesa che fondò col suo sangue, la fortificò nel giorno della Pentecoste con una peculiare virtù scaturita dall'alto. Egli era salito al cielo, dopo aver solennemente costituito nel suo ufficio colui che già aveva designato quale suo Vicàrio; e sedendo alla destra del Padre, volle manifestare e promulgare la sua Sposa, nella discesa visibile dello Spirito Santo, con il rumore di un vento veemente e con lingue di fuoco. Infatti, come egli stesso, nell'iniziare la sua missione apostolica, fu manifestato dal Padre suo per mezzo dello Spirito Santo disceso e rimasto su di lui in forma di colomba, parimente, nel momento in cui gli Apostoli stavano per incominciare il sacro ministero della predicazione, Cristo Signore mandò dal cielo il suo Spirito, il quale, toccandoli con lingue di fuoco, indicò loro, come un dito divino, la missione e il compito soprannaturale della Chiesa.

41 42. Cristo è il "Capo" del Corpo. In secondo luogo, che il Corpo mistico della Chiesa si fregi del nome di Cristo, risulta dal fatto che egli deve, in realtà, essere da tutti per speciali ragioni ritenuto Capo della medesima. "Egli stesso," dice l'Apostolo, "è il Capo del Corpo della Chiesa." Egli è il Capo dal quale tutto il Corpo, convenientemente organizzato, cresce ed aumenta nella propria edificazione. Sapete certamente, Venerabili Fratelli, con quali luminosissimi pensieri abbiano trattato questo argomento i Maestri della Teologia scolastica, e specialmente l'angelico e comune Dottore; e vi è senza dubbio noto come gli argomenti da lui proposti corrispondano fedelmente ai principii dei Santi Padri, i quali d'altra parte non riferivano altro nei loro commenti e dissertazioni, se non il divino linguaggio della Scrittura.

43 44. Cf. Eph., II, 14-16. Cf. Act., I I , 1-4. 12 Cf. Luc , III, 22- MARC, I, 10. 43 Col., I, 18. Cf. Eph., I V , 16 coli. Col., II, 19. 44.

[*Latin ed. p. 455*]

Acts of Pope Pius XII

A) FOR A REASON OF EXCELLENCE

It pleases us, therefore, to treat of this matter briefly for the common benefit. And first, it is evident that Christ and the Blessed Virgin must be called the Head of the Church for a most special reason of preeminence. For who is placed in a higher position than Christ, God, who, being the Word of the Eternal Father, must be considered the "firstborn of all creation"? Who is placed on a higher summit than Christ, the Man, who, born of a Virgin without spot, is the true and natural Son of God, and who, through the wondrous and glorious resurrection, is the "firstborn of the dead," having triumphed over death? And finally, who was established in a more exalted position than He who, as the "only mediator between God and men," joins together in a truly admirable way heaven and earth; who, exalted on the Cross as on a throne of mercy, drew all things to Himself; and who, chosen

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as the Son of Man among countless others, is loved by God more than all men, all angels, and all created things?

b) FOR A REASON OF GOVERNMENT

Since Christ occupies such a sublime position, it is rightly He alone who governs and rules the Church; and therefore, also for this reason, He must be likened to the Head. Indeed, as the head (using the words of Ambrose) is the "royal bulwark" of the body, and from it, because it is endowed with the best qualities, all the members are naturally directed, to which it is superior precisely so that it may take care of them; so the Divine Redeemer holds the supreme government of Christianity. And since governing a society of men means nothing other than directing them to their end with providence, with appropriate means, and with righteous principles, it is easy to discern how our Savior, who presents Himself as the model and exemplar of good shepherds, exercises all these functions in a truly wondrous manner.

[*Latin ed. p. 456*]

Acta Apostolicae Sedis - Official Commentary 16. Indeed, while He dwelt on earth, through laws, counsels, admonitions, and teachings, He imparted that doctrine which shall never perish, destined to be for men of every age the spirit and life. Moreover, He conferred upon the Apostles and their successors a threefold power: to teach, to govern, and to lead men to holiness, establishing this power, clearly defined by precepts, rights, and duties, as the primary law of the universal Church. 54. A profound and extraordinary matter. But our divine Savior also directly directs and governs the society which He founded. For He reigns in the minds and hearts of men, and reduces and impels even rebellious wills, "For the heart of kings is in the hand of the Lord, and He doth according to His will" (Proverbs 21:1). And through this internal governance, He, "the pastor and bishop of our souls," not only cares for individuals, but also provides for the universal Church, whether by illuminating its leaders and strengthening them to faithfully and fruitfully fulfill their respective duties; or whether, especially in the most difficult circumstances, He raises up from the womb of the Mother Church men and women who, shining with the splendor of holiness, may be an example to other Christians and a strengthening of His mystical Body. Furthermore, from Heaven, Christ always looks with a special love upon His immaculate Bride, who labors in this land of exile; and when He sees her in danger, He saves her from the waves of the storm, either directly through Himself, or through His angels, or through the intercession of She whom we invoke, Help of Christians, and also of other celestial protectors; and, once the sea has calmed, He consoles her with that peace "which surpasses all understanding" (Philippians 4:7). 55. 56. 57. 58. In a visible and ordinary

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manner, through the Roman Pontiff. It must not, however, be believed that His governance is exercised only in an invisible and extraordinary manner. The divine Redeemer also governs His mystical Body in a visible and ordinary manner through His Vicar on earth. Venerable Brothers, you all know how Christ God, after having governed... (references to scripture and papal documents follow).

[*Latin ed. p. 457*]

Acta Pii PP. XII, 17, 60. Durante il suo viaggio terreno, e nell'ora di lasciare il mondo e ritornare al Padre, il Sommo Pontefice affidò al Principe degli Apostoli il governo visibile di tutta la società da lui fondata. Poiché, essendo saggio come era, non poteva mai abbandonare senza un capo visibile il corpo sociale della Chiesa che aveva fondato. Né si può negare questa verità, e si può affermare che, a causa di un primato di giurisdizione costituito nella Chiesa, tale Corpo mistico sia stato dotato di un doppio capo. Infatti, Pietro, in virtù del primato, non è altro che il Vicario di Cristo, e in tal modo si ha di questo Corpo un solo Capo principale, cioè Cristo, il quale, pur continuando a governare in modo arcano la Chiesa direttamente da sé, la dirige visibilmente attraverso colui che rappresenta la sua persona, poiché, dopo la sua gloriosa ascensione al cielo, non la lasciò edificata soltanto in sé, ma anche in Pietro, quale fondamento visibile. Che Cristo e il suo Vicario costituiscono un solo Capo, lo spiegò solennemente il nostro Predecessore, Bonifacio VIII, di immortale memoria, con la sua Lettera Apostolica *Unam sanctam*, e la medesima dottrina non cessarono mai di ribadire i suoi Successori. Si trovano quindi in un pericoloso errore coloro i quali ritengono di poter aderire a Cristo, Capo della Chiesa, pur non aderendo fedelmente al suo Vicario in terra. Sottratto infatti questo visibile Capo e spezzati i visibili vincoli dell'unità, essi oscurano e deformano talmente il Corpo mistico del Redentore, da non potersi più né scorgere né raggiungere il porto della salute eterna.

61. Nelle singole Chiese, attraverso i Vescovi. Ciò che qui abbiamo detto della Chiesa universale, deve essere affermato anche delle comunità particolari dei cristiani, sia orientali, sia latine, le quali costituiscono una sola Chiesa cattolica. Poiché anche esse sono governate da Gesù Cristo con la voce e l'autorità del Vescovo di ciascuna. Perciò i Vescovi non soltanto devono essere ritenuti quali membri più eminenti della Chiesa universale, perché sono uniti al divino Capo di tutto il Corpo con un vincolo veramente singolare (onde con diritto sono chiamati "le principali parti delle membra del Signore"), ma anche, in quanto riguarda la propria Diocesi, sono veri Pastori che guidano...

[*Latin ed. p. 458*]

Acta 18, Apostolicae Sedis – The official commentary states that bishops, in the name of Christ, govern the flock assigned to each of them. However,

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while doing so, they are not entirely independent, since they are subject to the due authority of the Roman Pontiff, while also enjoying the ordinary power of jurisdiction immediately conferred upon them by the Supreme Pontiff himself. Therefore, they, as successors of the Apostles by divine institution, ought to be venerated by the people; and to the bishops, adorned with the charism of the Holy Spirit, it is more fitting than to the highest rulers of this world to say: "Touch not my anointed." Thus, it grieves Us greatly when We are informed that not a few of Our Brothers in the episcopate, solely because they are true models of the flock and faithfully safeguard the sacred "deposit of the faith" entrusted to them, solely because they zealously uphold the most holy laws inscribed by God in human hearts, and in accordance with the example of the supreme Shepherd, defend the flock entrusted to them from ravenous wolves, suffer persecutions and vexations, not only against themselves, but (which is even more cruel and grievous) also against the sheep entrusted to their care, against their companions in the apostolate, and even against the virgins consecrated to God. Therefore, considering such an affront as a direct attack upon Ourselves, We repeat the great saying of Our Predecessor, Gregory the Great, of immortal memory: "Our honor is the honor of the universal Church; Our honor is the steadfast vigor of Our Brothers; and then We feel truly honored, when the due honor is not denied to each of them."

c) FOR MUTUAL NEEDS. Nevertheless, it must not be thought that Christ, the Head, being placed in such a sublime position, does not desire the help of the Body. Indeed, of this mystical Body, it must be asserted what Paul says of the human compound: "The head cannot say to the feet: You are not necessary to me." It is therefore clear that Christians absolutely need the help of the divine Redeemer, since He Himself said: "Without Me, you can do nothing."

[*Latin ed. p. 459*]

Acta Pii PP. XII 19. Secundum doctrinam Apostoli, omnis augmentum huius corporis mystici ad suam aedificationem, pendet a Capite, Christo. Attamen, notandum est, quamquam hoc ad primum aspectum mirabile videri possit, etiam Christus membris suis indiget. Primo, quia persona Iesu Christi a Summo Pontefice repraesentatur, qui, ut non gravetur pondere officii pastoralis, multos alios participationem suae solicitudinis tribuit, et quotidie auxilio totius Ecclesiae orantis allevari debet. Praeterea, Salvator noster, Ecclesiam invisibiliter a se gubernans, ab membris corporis sui mystici adiutari vult in operando opere redemptionis. Hoc quidem non accidit ex necessitate vel debilita, sed potius quia ipse ita disposuit ad maiorem honorem immaculatae suae Sponsae. Cum enim in Cruce moriebatur, Ecclesiae suae, sine ulla eius cooperatione, immensum thesaurum redemptionis donavit; cum autem agitur de distribuendo tali thesauro, non solum cum immaculata Sponsa sua hoc

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opus sanctificationis participat, sed vult ut talis activitas aliquatenus etiam ex actione eius oriatur. Mysterium quidem trepido, et numquam satis meditato: quod scilicet salus multorum a orationibus et mortificationibus voluntariis, ad hoc propositum susceptis, membris corporis mystici Iesu Christi et a cooperatione Pastorum et fidelium, praesertim parentum et matronarum, in collaboratione cum Divino Salvatore, dependeat. 71. Ad ea quae exposita sunt, ex quibus patet quod Iesus Christus Caput corporis sui sociali esse debet, addenda sunt alia tres rationes, quae intima vincula cum illis habent. d) PROPTER MOTIVUM SIMILITUDINIS. Incipiamus a similitudine quae observatur inter Corpus et Caput, quia eorum sunt naturae eadem. Ad hoc propositum notandum est quod natura nostra, quamquam inferior angelica, tamen, per benignitatem Dei, naturam angelorum vincit. "Christus enim," ut observat Aquinas, "est Caput Angelorum. Quia Christus supra Angelos est... etiam secundum humanitatem. Et etiam ut homo, Angelos illuminat et in eos influit." De similitudine autem naturae, Christus non est Caput Angelorum, quia naturam angelorum non assumpsit.

[*Latin ed. p. 460*]

20 Acta Apostolicae Sedis - Commentarium Officiale 7. Ipsi enim, et caro, sed (secundum Apostolum) semen Abrahae accipiebant». Et non solum Christus nostram naturam assumpsit, sed etiam consanguineus factus est nobis in corpore fragili, capax doloris et mortis. Nunc si Verbum «seinanilavit assumendo similitudinem servi», hoc fecit etiam ut fratres suos secundum carnem participes divinae naturae faceret, sive in exilio terreno per gratiam sanctificantem, sive in patria caelesti per possessionem beatitudinis aeternae. Quapropter Unigenitus Patris aeterni voluit esse filius hominis, ut nos conformiter fieremus imagine Filii Dei et renovaremur imagine eius qui nos creavit. Itaque omnes qui gloriantur nomine Christianorum, non solum considerent Salvatorem nostrum divinum esse exemplum maximum et perfectissimum omnium virtutum, sed eius vitam et doctrinam in moribus suis repraesentent per diligentem fugam peccati et diligentissimum exercitium virtutis, ut, cum apparebit Dominus, similes fiant illi in gloria, videndo eum quemadmodum est.

7. Iesus Christus, sicut vult singulas membras similes sibi esse, ita et totum Corpus Ecclesiae. Et hoc quidem fit quando ipsa, vestigia Fundatoris sui sequens, docet, gubernat et immolat sacrificium divinum. Ecclesia etiam, quando consilia evangelica amplectitur, in se repraesentat paupertatem, obedientiam, castitatem Redemptoris. Haec, per multitudinem et varietatem institutionum quibus ornatur, Christum aliquatenus ostendit operante, contemplante in monte, praedicante populis, sanante aegrotos et vulneratos, peccatores ad rectam viam revocante, omnibus bene faciente. Nihil ergo mirum, si Ecclesia, donec in terra manet, etiam, imitante Christum, persecutiones, dolores et molestias pati debet.

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e) PER MOTIVUM PLENITUDINIS. Praeterea Christus considerandus est Caput Sanctae Ecclesiae, quia, in plenitudine et perfectione donorum supernaturalium excellens, Corpus eius mysticium ex hac plenitudine eius hauriet. Indeed (as many Fathers observe), as the head of our mortal body enjoys all the senses, while the other parts of our composite being...

[*Latin ed. p. 461*]

Acta Pii PP. XII 21. Just as the sense of touch alone is utilized, so too do the virtues, gifts, and charisms that are within the Christian society, all shine forth in their most perfect manner in its Head, Christ. "In Him did the Father find His delight, and in Him did He dwell in fullness." He is adorned with those supernatural gifts that accompany the hypostatic union, for the Holy Spirit dwells in Him with such an abundance of grace that no greater can be conceived. To Him has been granted "all power over every flesh"; and in Him are "all the treasures of wisdom and knowledge." And even the beatific vision prevails in Him to such an extent that, both in scope and in splendor, it surpasses in every way the beatific knowledge of all the saints in heaven. And finally, He is so filled with grace and truth that from His inexhaustible fullness we all receive.

78 7 9 8 0 81 /) FOR THIS REASON. These words of the beloved disciple of Jesus move us to speak of the last reason for which we are particularly compelled to assert that Jesus Christ is the Head of His mystical Body. Just as the nerves spread from the head to all the members of our body, and give them the ability to feel and to move, so too does our Savior infuse His strength and virtue into His Church, so that the divine things are more clearly known and more intensely desired by the faithful. From Him flows into the Body of the Church all the light by which the believers are illuminated by God, and all the grace by which they become saints, just as He Himself is holy. Christ illuminates all His Church, as demonstrated by almost countless passages of Holy Scripture and the writings of the Saints. "No man hath seen God: the only-begotten Son, who is in the bosom of the Father, He hath declared Him." Coming from God as a teacher to bear witness to the truth, He illuminated the primitive Church of the Apostles so greatly with His light that the prince of the Apostles could exclaim: "Lord, to whom shall we go? Thou hast the words of eternal life." From heaven,

82 83 84 8 5 78 Col., I, 19. Cf. JOHN, 17, 2. 80 Col., I I , 3. " Cf. JOHN, I, 14-16. Cf. JOHN, I. 18. Cf. JOHN, III, 2. Cf. JOHN, XVIII . 37. Cf. JOHN, VI , 68. 70 82 83 M 85

[*Latin ed. p. 462*]

The Evangelists wrote in such a manner that, as members of Christ, they wrote almost as if under the dictation of the Head. He is the advocate of our faith in this land of exile, just as He will be the consummator in the heavenly homeland. He infuses in the faithful the light of faith; He

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divinely enriches pastors and doctors, and especially His Vicar on earth, with supernatural gifts of knowledge, understanding, and wisdom, so that they may faithfully safeguard the treasure of faith, defend it courageously, and piously explain and diligently revive it; finally, although unseen, He presides over and guides the Councils of the Church.

By bestowing sanctity, Christ is the primary and efficient cause of sanctity, since there can be no salutary act that does not proceed from Him as from the supreme source: "Without Me, you can do nothing" (John 15:5). If, through sins committed, our soul is moved by sorrow and repentance, if with filial fear and hope we turn to God, it is always His power that moves us. Grace and glory spring forth from His inexhaustible fullness. Our Savior continually enriches all the members of His mystical Body, and especially the most eminent ones, with the gifts of counsel, fortitude, fear, and piety, so that the entire Body may continually grow in sanctity and in the integrity of life. And when the Sacraments are administered outwardly by the Church, it is He who produces the interior effect. It is He who, nourishing the redeemed with His flesh and blood, soothes the agitated and turbulent movements of the soul. It is He who increases grace and prepares souls and bodies for the attainment of glory.

These treasures of divine goodness, He imparts to the members of His mystical Body, not only because He obtains them from the Eternal Father as the Eucharistic Victim on earth and as the glorified Victim in heaven, by praying for us and by showing His wounds, but also because He Himself chooses, determines, and distributes graces to each one "according to the measure of the gift of Christ" (Ephesians 4:7). It follows that from the Divine Redeemer, as from the principal source, "all things" (Ephesians 1:7) proceed.

[*Latin ed. p. 463*]

Acta Pii PP. XII 23: "The well-composed and connected body, with the useful concatenation of its joints, effectively, in the measure of each of its parts, accomplishes its development for the edification of itself in love."

92. Christ is the "Sustainer" of the Body. Venerable Brothers, those things which we have explained above, briefly outlining the manner in which Jesus Christ desires that the abundance of His gifts from His divine fullness flow into the Church, so that it may, as much as possible, resemble Him, lead us to explain the third reason why the social body of the Church glories in the name of Christ: a reason which consists in the fact that our Savior Himself, in a divine manner, sustains the society which He founded.

93. As Bellarmine observes with keen insight, this appellation of the Body of Christ must not be explained simply by the fact that Christ is said to be the Head of His mystical Body, but also by the fact that He so sustains the Church and so lives, in a certain way, within the Church, that it subsists

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almost as a second person of Christ. This, indeed, is also affirmed by the Doctor of the Gentiles, when, writing to the Corinthians, without any addition, He denotes the Church by the name of "Christ," imitating in this the very Master, who to Him, a persecutor of the Church, cried out from on high: "Saul, Saul, why do you persecute me?" Moreover, if we believe Msseno, the Church is often called by the Apostle simply "Christ"; and it is not unknown to you, Venerable Brothers, that saying of Augustine: "Christ preaches Christ."

94. 95. 96. 97. a) FOR ITS JURIDICAL MISSION. However, this most noble designation must not be taken to mean that the entire Church possesses that ineffable bond with which the Son of God assumed a human nature; but it consists in the fact that our Savior so communicates His own goods to His Church, that this, according to all its manner of living, both visible and invisible, presents a perfect image of Christ. For, in virtue of that...

[*Latin ed. p. 464*]

Acta Apostolicae Sedis - The official commentary: The juridical mission for which the Divine Redeemer sent the Apostles into the world, just as He Himself was sent by the Father, is precisely that He baptizes, teaches, governs, absolves, binds, offers, and sacrifices, through the Church. 98

ö) PER LO SPIRITO DI CRISTO: With that most exalted gift, entirely internal and sublime, to which we have alluded above in describing the manner in which the Head influences its members, Jesus Christ vivifies the Church with His own supernatural life, quickening the entire Body with His divine virtue, and nourishing and sustaining the individual members, according to the place they occupy in the Body, just as the vine nourishes and causes the tendrils united to it to bear fruit. 99

If we consider carefully this divine principle of life and virtue given by Christ, as it constitutes the very source of every created gift and grace, we shall easily understand that it is nothing other than the Holy Spirit, who proceeds from the Father and the Son, and is properly called "the Spirit of Christ," that is, "the Spirit of the Son." Through the operation of this Spirit of grace and truth, the Son of God prepared His own soul within the immaculate womb of the Virgin; this Spirit delights in dwelling in the soul of the Redeemer as in its most beloved temple; this Spirit was merited for us by Christ on the Cross, at the price of His own blood; this He gave to the Church to remit sins, breathing upon the Apostles; and while only Christ received this Spirit without measure, to the members of the mystical Body it is distributed from the fullness of Christ Himself, according to the measure of the gift of Christ. After Christ was glorified on the Cross, His Spirit was communicated to the Church with most copious effusions, so that its individual members may be more and more like the Redeemer each day. It is the Spirit of Christ that has made us adoptive sons of God, so that one day "we all, with unveiled faces reflecting the glory of the Lord, are

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transformed into His image from glory to glory" (2 Corinthians 3:18). 100

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94 Cf. JOHN 17:18 and 20:21.

98 Cf. LEO XIII, Sapientiae Christianae: A.S.S., XXIII, 392; Satis cognitum: Ibidem, XXVIII, 710.

Romans 8:9; 2 Corinthians 11:17; Galatians 4:6.

Cf. JOHN 20:22.

Cf. JOHN 3:34.

Cf. EPHESIANS 1:8; 4:7.

Cf. ROMANS 8:14-17; GALATIANS 4:6-7.

Cf. 2 CORINTHIANS 11:18.

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[*Latin ed. p. 465*]

Acta Pii PP. XII c) 25. BECAUSE THE SOUL OF THE MYSTICAL BODY. To this Spirit of Christ, as to an invisible principle, must also be attributed the union of all the parts of the Body with one another and with the most excellent Head; for He dwells entirely in the Head, entirely in the Body, entirely in the individual members. To these, He is present with His assistance in diverse ways, according to their different offices, and their greater or lesser degree of spiritual perfection. He is the principle of every vital and effectively salutary action in the different parts of the mystical Body, by His heavenly breath of life. He, although personally present in all the mystical members and acting in them in a divine manner, nevertheless operates in the lower parts through the ministry of the higher members. Finally, while, by breathing forth His grace, He always produces new perfections, He does not wish to dwell with sanctifying grace in those members that are entirely separated from the Body. This presence and activity of the Spirit of Jesus Christ was vigorously summarized by Our Predecessor, Leo XIII of immortal memory, in his Encyclical Letter *Divinum illud*, when he

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declared: "It is all said when we affirm that, since Christ is the Head of the Church, the Holy Spirit is its soul."

106. If then that vital force and virtue with which the entire community of Christians is sustained by its Founder, we consider it not in itself, but in the created effects that emanate from it, it consists in the heavenly gifts which our Redeemer, together with His Spirit, gives to the Church as the efficient cause of supernatural light and holiness, and which He produces together with the same Spirit. Therefore, the Church, just like all its holy members, can make its own this great saying of the Apostle: "I live no longer, but Christ lives in me."

107. Christ is the "Savior" of the Body.

108. Our exposition concerning the "Mystical Head" would certainly be incomplete if we did not at least briefly mention another saying of the same Apostle: "Christ is Head of the Church; He is the Savior of its Body."

(References: A.S., XXIX, p. 650; Gal., I, 20; Cf. AMBROS., *De Elia et ieiun.*, 10, 36-37 et *In Psalm. 118*, serm. 20, 2: Migne, P.L., XIV, 710 et XV, 1483; Eph., V, 23).

[*Latin ed. p. 466*]

26 Acta Apostolicae Sedis - Commentarium Officiale: In tali verbis, ergo, indicatur ultima ratio quare Corpus Ecclesiae nomen Christi gerit. Christus enim est divinus Salvator huius Corporis. Ipse enim, iuste, a Samaritans proclamatur "Salvator mundi," immo, sine dubio, debet appellari "Salvator omnium," quamquam cum Paulo addendum est quod hoc est "praesertim fidelium," id est, quod, prae omnibus aliis, sanguine suo membras suas, quae Ecclesiam constituunt, adquisivit. Cum iam satis dixissetur de Ecclesia nata ex Cruce, de Christo qui lucem dat, causa sanctitatis et sustentator corporis eius mystici, non est necessarium adhuc in hoc argumento insistere, sed potius conveniens est has veritates animo humili et attento contemplari, Deo sentientes gratitudinis perpetuae offerentes. Quod ergo Salvator noster, pendens a Cruce, coepit, in beatitudine caelesti perpetuare non desinit: "Caput nostrum," dicit Augustinus, "pro nobis interpellat: quaedam membra accipit, alia flagellat, alia purificat, alia consolat, alia etiam creat, vocat, corrigit, renovat." Nos ergo cum Christo in hoc opere salutari cooperari debemus, quia "ab uno et per unum salvamur et salvificamus."

ECCLESIA CORPUS EST CHRISTI "MYSTICUM"

Nunc, Venerabiles Fratres, ad alium punctum in expositione huius doctrinae procedamus, nempe ad explicandum rationes quibus Corpus Christi (quod est Ecclesia) "mysticum" appellari debet. Haec appellatio, quae in usu est apud nonnullos scriptores antiquos, ab non pauculis documentis Pontificum Maximi confirmatur. Hoc enim appellativo

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utendum est ex variis causis, quia per ipsum corpus sociale Ecclesiae, cui Christus est Caput et dux, a corpore physico ipsius Christi distinguere licet, quod, natum ab Virgine Matre Dei, nunc sedet ad dexteram Patris in caelo et absconditur in terra sub velis Eucharistiae; et, quod maxime pertinet ad errores modernos, per hanc designationem ab quolibet alio corpore, physica vel moralia, distinguere licet.

IOANN., I, 42.

Of. I Tim., I, 10.
Act., XX, 28.
Enarr. in Ps., LXXXV, 5: MIGNE, P. L., XXXVII, 1085.
CLEM. ALEX., Strom., VII, 2: MIGNE, P. C., IX, 413.

[*Latin ed. p. 467*]

The Acts of Pope Pius XII: The Mystical Body and the Physical Body. Indeed, in the natural body, the principle of unity joins the parts together so that each individual part is completely lacking in its own subsistence; whereas, in the mystical Body, the force of mutual conjunction, although intimate, unites the members among themselves so that each individual enjoys complete possession of its own personality. Furthermore, if we consider the mutual relationship of the whole and the individual members, in every living physical body, they are ultimately destined only for the benefit of the entire composite; whereas, in a social association of men, in the order of the final end of utility, the ultimate purpose is the good of all and of each member, since they are persons. Thus (returning to our subject), just as the Son of the Eternal Father descended from heaven for the eternal salvation of us all, so He founded the Body of the Church and enriched it with the divine Spirit in order to procure and ensure the blessedness of immortal souls, according to the words of the Apostle: "All things are yours; you are of Christ; Christ is of God." The Church, indeed, is constituted for the good of the faithful and for the glory of God and of Jesus Christ whom He has sent.

The Mystical Body and the Purely Moral Body. If we compare the mystical Body with the moral one, then we must note a difference of the utmost importance between the two. In the moral body, the principle of unity is nothing other than the common end and the common cooperation towards a single end, through social authority; whereas, in the mystical Body, of which we are speaking, to the common tendency towards the same end, is added another internal principle which exists and acts with force throughout the entire association and in its individual parts, and is of such excellence that it surpasses, by itself, immensely all the bonds of unity which conjoin either a physical body or a moral body. This, as we have said above, is not something of a natural order, but supernatural, indeed, in itself in-

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finite and uncreated, that is, the divine Spirit which, as the Angelic Doctor says, "is one and identical in number, and fills and unites the entire Church."

Therefore, the correct meaning of this statement reminds us that the Church, which must be considered a perfect society in its... (reference to 1 Corinthians, III, 23; PII X, Divini Redemptoris: A. A. 8., 1937, p. 80; De Veritate, q. 29, a. 4, c.)

[*Latin ed. p. 468*]

The Acts of the Apostolic See - Official Commentary, in its essence, consists not only of social and legal elements and arguments. It is undoubtedly far superior to any other human society and surpasses it, just as grace surpasses nature, and as immortal things transcend all temporal things. Certainly, other human societies, and especially Civil Society, must be held in considerable esteem, but in their organization, all the elements of the Church are not present, just as in the material part of our mortal body, not everything that constitutes a man is found. Indeed, although the legal reasons upon which the Church is also founded and built originate from the divine constitution given to it by Christ and contribute to the attainment of its supernatural purpose, nevertheless, what elevates the Christian society to that degree that it absolutely surpasses every natural order is the Spirit of our Redeemer, which, as the source of all graces, gifts, and charisms, permeates the Church intimately and works within it. For just as the composition of our mortal body, although a marvelous work of the Creator, is very far from the exalted dignity of our soul, so too, the structure of the Christian society, although it demonstrates the wisdom of its divine Architect, is something of a completely inferior order when compared to the spiritual gifts with which it is endowed and by which it lives, as well as to their divine source.

The Juridical Church and the Church of Charity. From what we have explained so far, Venerable Brothers, it appears that there is a grave error, both among those who arbitrarily imagine the Church as almost hidden and entirely invisible, and among those who confuse it with other human institutions endowed with a disciplinary rule and external rites, but without a communication of supernatural life. Instead, just as Christ, Head and exemplar of the Church, "is not all of Christ if in Him one considers only the visible human nature... or only the invisible divine nature..., but is one with the two natures and in the two natures, so is His mystical Body." Indeed, the Word of God assumed human nature, subject to sorrows, so that, "having established a visible society and consecrated it with divine blood," man might be "called back to the things that are invisible through

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a visible government."

[*Latin ed. p. 469*]

The Acts of Pope Pius XII:

Therefore, let us lament and condemn the grievous error of those who dream of an ideal Church, a certain society animated and formed by charity, to which they oppose, (not without disdain), the other that they call juridical. But they err in suggesting such a distinction, for they fail to perceive that the Divine Redeemer willed that the company of men founded by Him should also be a perfect society in its kind, and endowed with all juridical and social elements, in order to perpetuate on earth the salutary work of Redemption; and therefore, He willed that it be enriched by the Holy Spirit with heavenly gifts and graces. The Eternal Father willed it, as is known, to be the "kingdom of the Son of His love"; but a true kingdom, in which, that is, all the faithful should offer complete submission of intellect and will, and with a humble and obedient spirit, conform themselves to Him who, "for us became obedient even unto death." Therefore, no true opposition or repugnance can exist between the invisible mission of the Holy Spirit and the juridical office that Pastors and Doctors have (received from Christ). Rather, these two realities complement and perfect each other (as in us the body and the soul) and proceed from the same identical Savior, who, when He breathed upon the Apostles, not only said: "Receive the Holy Spirit," but also commanded aloud: "As the Father has sent Me, so I send you," and elsewhere: "He who hears you, hears Me."

If in the Church something is perceived that indicates the weakness of our condition, this should not be attributed to the juridical constitution of it, but rather to the deplorable tendency of its individual members towards evil, a tendency that the Divine Founder allows to be encountered even in the most respectable members of His mystical Body, so that the virtue of both the sheep and the shepherds may be tested, and that merits of Christian faith may be accumulated in all. Christ, as we have said above, did not want sinners to be excluded from the company that He founded; if, therefore, some members suffer from spiritual ailments, there is no reason to diminish our love for the Church, but rather to increase our compassion for its members. Yes, certainly, the pious Mother shines without any stain.

(References to Church Councils and Scripture follow, but are not translated as they are proper names and citations.)

[*Latin ed. p. 470*]

Acta 30 Apostolicae Sedis – Official Commentary on the Sacraments by which she instructs and nourishes her children, in the faith which she always preserves undefiled, in the most holy laws by which she commands, in the evangelical counsels by which she exhorts, in the heavenly gifts and charisms by which, in her inexhaustible fecundity, she generates countless

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armies of martyrs, virgins, and confessors. But it cannot be ascribed to her as a fault, if some members are languishing, infirm, or wounded: on their behalf, she herself prays to God every day, saying: "Forgive us our debts," and she diligently applies herself to their spiritual care with a strong and maternal spirit.

130. Therefore, when we call the Body of Jesus Christ the "mystical" Body, we receive the most serious lessons from the very meaning of this word, as echoed in the words of St. Leo: "Recognize, O Christian, your dignity, and, having become a partaker of the divine nature, do not wish, through a disgraceful manner of life, to return to your former lowliness. Remember of what Head and of what Body you are a member."

131. SECOND PART: THE UNION OF THE FAITHFUL WITH CHRIST.

It pleases us now, Venerable Brothers, to treat in a very particular manner of our union with Christ in the Body of the Church. This topic (as rightly observes Augustine) is a great, mysterious, and divine matter, and therefore it often happens that it is misunderstood and misrepresented by some.

First of all, it is clear that this union is very close. Indeed, in Holy Scripture, it is depicted as the bond of a chaste marriage, and it is compared now to the vital unity of the branches with the vine, now to the close union of our own body. Furthermore, it is presented in the inspired books as so intimate that ancient documents, constantly transmitted by the Fathers and founded on the saying of the Apostle: "He (Christ) is the Head of the Church," teach that the Divine Redeemer, with his Body, constitutes one mystical person, that is, ...

[*Latin ed. p. 471*]

Acta Pii PP. XII 31 135, ut dicit Augustinus: "omne in Christo." Immo, ipse ipse Salvator noster, in oratione sua sacerdotali, non dubitavit comparare talem unionem cum illa mirabili unitate per quam Filius in Patre et Pater in Filio.

1 3 6. Vincula giuridica et socialia. Haec nostra compaginatio in Christo et cum Christo nascitur primariamente ex eo quod societas christiana, voluntate Fundatoris sui, est Corpus sociale perfectum, ita ut in ea unio consistat in concorsu omnium membrorum ad eundem finem. Quanto enim nobilius est finis ad quem tendit haec cooperatio, quanto divina est fons ex quo illa procedit, tanto sublimior sine dubio fit unio. Nunc, finis est altissimus: scilicet, continuare sanctificationem membrorum ipsius Corporis, ad gloriam Dei et Agni qui pro nobis immolatus est. Fons est divinissimus: benevolentia Aeterni Patris, amabilis voluntas Salvatoris nostri, et praesertim interna inspiratio et impulsus Spiritus Sancti in animis nostris. Si enim sine Spiritu Sancto non potest perficius minimus actus qui ducat ad

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salutem, quomodo innumerabiles multitudines omnis populi et omnis stirpis possunt aspirare eodem intento ad gloriam Dei unius et trini, nisi per virtutem Illius qui procedit a Patre et a Filio in uno amore aeterno?

1 3 7. Quoniam, ut diximus, hoc Corpus sociale Christi debet esse visibile voluntate Fundatoris sui, illa cooperatio omnium membrorum debet etiam externa manifestari, sive per observantiam eadem fidei, sive per communionem eorumdem Sacramentorum, sive participando eodem sacrificio, sive per operosam observantiam eadem legum. Est etiam absolute necessarium ut sit manifesto oculis omnium Caput supremum, scilicet, Vicarius Christi, a quo dirigatur efficaciter cooperatio membrorum ad consequendum finem propositum. Sic enim ut Divinus Redemptor mittens Paraclitum Spiritum Veritatis, qui mandato suo invisibiliter Ecclesiam dirigat, ita ordinavit Petro et Successoribus suis, ut, repraesentantes in terra personam suam visibilem, gubernarent societatem christianam.

1 3 8. 1 S. S. *In Ps.*, XVII, 51 et X, I, 1: Migne, P. L., XXXVI, 154 et XXXVII, 1159. Ioann., XVII, 21-23. 1 3 6 137 Apoc., V, 12-13. 1 3 8 Cf. Ioann., XIV, 16 et 26.

[*Latin ed. p. 472*]

Acts of the Apostolic See - Official Commentary 32. Theological Reasons for Unity. In addition to the legal bonds, which are inherently superior to those of any other human society, even the most supreme, it is necessary to add another reason for unity, derived from those three virtues with which we are most intimately united to God: faith, hope, and Christian charity. Certainly, as the Apostle observes, "One Lord, one faith" (Galatians 3:24), that is, the faith by which we adhere to God and to Him whom He sent, Jesus Christ. How intimately we remain united to God through this faith is taught by the words of the beloved disciple: "Whoever confesses that Jesus is the Son of God, God dwells in him, and he in God" (1 John 4:15). And, through this very Christian faith, we are no less united to one another and to our divine Head. Indeed, all of us believers, "having the same spirit of faith," are illuminated by the same light of Christ, are nourished at the same table of Christ, and are governed by the same authority and magisterium of Christ. And if the same spirit of faith flourishes in all, then all "live (the same life) in the faith of the Son of God who loved us and gave Himself for us" (Galatians 2:20). And Christ, our Head, whom we have received through living faith and who dwells in our hearts, just as He is the author of our faith, so too will He be the one who perfects it.

As, through faith here on earth, we adhere to God, the source of truth, so too, through Christian hope, we desire Him as the source of blessedness, "looking for the blessed hope and the appearing of the glory of our great God and Savior Jesus Christ" (Titus 2:13). And because of this common desire for the heavenly kingdom, for which we do not want to have a permanent dwelling here on earth, but seek that future one and yearn for

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heavenly glory, the Apostle of the Gentiles did not hesitate to assert: "One body, one Spirit, just as you were called to one hope" (Ephesians 4:4); indeed, Christ dwells in us as the hope of glory (Colossians 1:27).

[*Latin ed. p. 473*]

Acta Pii PP. XII 33. Sed si vincula fidei et spei, quibus ad Divinum Nostrum Redemptorem in Corpore suo Mystico coniungimur, summa sunt, non minus magna et efficacia sunt vincula caritatis. Nam si in natura ipsa amor, ex quo vera amicitia nascitur, res excellentissima est, quid ergo dicendum de illo amore supernaturali, quem Deus ipse in cordibus nostris infundit? "Deus est caritas: et qui in caritate manet, in Deo manet, et Deus in ipso." Haec enim caritas, quasi lege a Deo statuta, efficaciter agens, facit ut, nos amando, ipse in nos descendas, qui nos amamus, secundum verba divina: "Si quis me amat, . . . et Pater meus dilabit illum, et ad eum veniemus, et in ipso habitabimus." Caritas ergo, quamvis aliarum virtutum prae excels, nos ad Christum coniungit, cuius caelesti ardore inflammati, multi filii Ecclesiae gauderunt ob eum ultra contumelias tolerare, et usque ad extremum animum, sacrificia difficilissima sustinere, etiam effusionem sanguinis. Quare Divinus Nostrus Salvator vehementer nos hortatur his verbis: "Perseverate in amore meo." Et quia caritas res vana et nihil valens est, si non opere bono efficitur et demonstratur, addit: "Si mandata mea observaveritis, perseverabitis in amore meo, sicut ego mandata Patris mei observavi, et in amore eius permaneo."

1 5 0 1 5 1 1 S 2. Amor erga proximum. Necessarium est, ut amore erga Deum et erga Christum respondeat amor erga proximum. Quomodo enim possumus asserere amare Divinum Redemptorem, si eos qui sanguine suo pretioso redemit, ut membra Corporis sui Mystici fiant, odio affligimus? Quare Apostolus dilectus ita nos monet: "Si quis dicat: Amo Deum, et odit fratrem suum, mendax est. Nam qui non amat fratrem suum, quem videt, quomodo potest amare Deum, quem non videt? Et hoc mandatum habemus a Deo: qui amat Deum, ut et fratrem suum amet." Immo, affirmare licet, quod semper magis coniungimur cum Deo et cum Christo, quoties simus membra invicem, et reciprociter solliciti; sicut, ex altera parte, quanto plus ad Deum et ad Caput Divinum nostro ardens amore adstringimur, tanto magis coniungimur et fundimur per caritatem.

1 5 3 1 5 4 155 160. 1 Ioann., I V, 16. 1 5 1. Ioann., XIV, 28. 1 5 2. Ioann., XV, 9-10. 3. 1 Ioann., IV, 20-21. 4. Rom., XII, 5. 1 Cor., XII, 25. 155. ACTA, vol. X, n. 7 - Append. 3.

[*Latin ed. p. 474*]

Acta Apostolicae Sedis - Official Commentary 34: Christ loves us with infinite knowledge and eternal charity. The Only-Begotten Son of God, even before the beginning of the world, with His eternal and infinite knowledge and with perpetual love, has united us to Himself. And in order that He

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might manifest such love in an admirable and perfectly visible manner, He united to Himself our nature in the hypostatic union; hence it happens that "in Christ, our flesh loves us," as Maximus of Turin observes, with candid simplicity.

Indeed, this most loving knowledge, with which the Divine Redeemer has followed us from the very first moment of His Incarnation, surpasses every capacity of the human mind, for, through that blessed vision which He enjoyed from the moment He was received into the womb of the Divine Mother, He constantly and perfectly has before Him all the members of the mystical Body, and He embraces them with His saving love. O admirable condescension of the divine mercy towards us; O inestimable ordering of the immense charity! In the manger, on the cross, in the eternal glory of the Father, Christ has before Him and united to Himself all the members of the Church in a way far more clear and more loving than a mother looks upon her child and embraces him to her bosom, and than a man knows and loves himself.

The Church: "the fullness" of Christ. From what we have said thus far, it is clearly seen, Venerable Brothers, why the Apostle Paul so often writes that Christ is in us, and we are in Christ. He demonstrates this again with a rather subtle reason: Christ, as we have sufficiently said above, is in us through His Spirit, which He communicates to us, and through which He acts in us in such a way that it can be said that whatever divine work is accomplished by the Holy Spirit in us, is also accomplished by Christ. "If anyone has not the Spirit of Christ (says the Apostle), he is not of Him; but if Christ is in you..., the spirit lives through justification."

156 Ist Serm. XXIX: MIGNK, P. L., LVII, 594.

157 Cf. S. THOM., Comm. in Ep. ad Eph., cap. I I, lect. 5.

158 Rom., VIII, 9-10.

[*Latin ed. p. 475*]

Acta Pii PP. XII 35 Per la medesima communicatio Spiritus Christi, accade che la Chiesa sia quasi la pienezza e il complemento del Redentore, perché tutti i doni, le virtù e i carismi che si trovano nel modo più eminente, abbondante ed efficace nel Capo, derivano in tutte le membra della Chiesa e in esse si perfezionano di giorno in giorno a seconda del posto di ciascuna nel Corpo mistico di Gesù Cristo: quindi Cristo, in certo modo e sotto ogni riguardo, si completa nella Chiesa. Con queste parole tocchiamo la stessa ragione per cui, secondo il parere già accennato di Agostino, il Capo mistico, che è Cristo, e la Chiesa, la quale rappresenta in terra la sua persona come un altro Cristo, costituiscono un unico nuovo uomo, per il quale, nel perpetuare l'opera salutare della Croce, si congiungono il cielo e la terra; ragione per cui possiamo dire, come in sintesi: Cristo, Capo e Corpo, tutto Cristo.

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1 5 9 L'inabitazione dello Spirito Santo. Certo, non ignoriamo che nel comprendere e nello spiegare questa dottrina riguardante la nostra unione col divino Redentore e, in modo particolare, l'inabitazione dello Spirito Santo nelle anime, vi sono dei veli che l'avvolgono come caligine, a causa della debolezza della nostra mente. Ma sappiamo anche che dalla retta ed assidua indagine di questa materia, dal conflitto delle varie opinioni, dal concorso delle diverse teorie, purché nella investigazione siamo diretti dall'amore della verità e dal dovuto ossequio verso la Chiesa, scaturiscono e prorompono preziosi lumi, per mezzo dei quali si fa un vero profitto negli studi sacri in tale genere. Non biasimiamo quindi coloro che intraprendono diverse vie e metodi per trattare ed illustrare con ogni sforzo l'altissimo mistero di questa nostra unione con Cristo. Però tutti abbiano per certa ed indiscussa, se non vogliono allontanarsi dalla genuina dottrina e dal retto insegnamento della Chiesa, la seguente norma: respingere cioè, in questa mistica unione, ogni modo col quale i fedeli, per qualsiasi ragione, sorpassino talmente l'ordine delle creature ed invadano erroneamente il campo divino, che anche un solo attributo di Dio eterno possa predicarsi di loro come proprio. E inoltre, fermamente e con ogni certezza, ritengano che in queste cose tutto è comune alla Santissima Trinità, in quanto tutto riguarda Dio quale suprema causa efficiente.

1 5 9 Cf. S. THOM., Comm. in Ep. ad Eph., cap. I, lect. 8.

[*Latin ed. p. 476*]

They must also bear in mind that in this matter, we are dealing with a hidden mystery, which, in this earthly exile, can never be fully comprehended, free from every veil, nor can it be expressed by human language. It is said that the Divine Persons dwell within [creatures], inasmuch as, present in an inscrutable manner in beings endowed with intellect, these enter into a relationship with them through knowledge and love in a manner that is entirely intimate and singular, transcending every created nature. To attempt to understand this somewhat, one must bear in mind the method so highly recommended by the Vatican Council in matters of this kind, whereby the very mysteries are compared with each other and with their supreme end, striving to grasp as much light as possible, so that at least the divine secrets may be glimpsed. Therefore, appropriately, our most wise predecessor, Pope Leo XIII, of blessed memory, speaking of our union with Christ and the Divine Paraclete dwelling within us, turns his gaze to that blessedness with which, one day, the mystical union will attain its fulfillment in heaven, and says: "This wondrous union, called by its own name indwelling, differs from that with which God embraces and blesses the celestial beings, only by our state [as pilgrims on earth]." In that heavenly vision, it will then be granted to the eyes of the human mind, strengthened by supernatural light, to contemplate in a completely ineffable manner the Father, the Son, and the Holy Spirit, and to witness for all eternity the procession of the Divine

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Persons from one another, being filled with a joy very similar to that with which the most holy and undivided Trinity is blessed.

What we have so far expounded concerning the intimate union of the Mystical Body of Jesus Christ with its Head, would seem imperfect if we did not add here at least a few words about the most holy Eucharist, through which such a union in this mortal life reaches its highest degree. For the Eucharist, the sign of unity, Jesus Christ willed that this wondrous union, which can never be sufficiently praised, through which we are united with each other and with our divine Head, should be manifested to the faithful in a special way through the eucharistic sacrifice. In it, indeed, the ministers of the Sacraments not only represent our Savior, but also the entire Mystical Body and the individual faithful; in it, the...

[*Latin ed. p. 477*]

The Acts of Pope Pius XII, number 37, united with the priest in vows and common prayers, through the hands of the same priest, offer to the Eternal Father, as a most pleasing sacrifice of praise and propitiation for the needs of the entire Church, the Immaculate Lamb, made present on the altar by the voice of the priest alone. And just as the Divine Redeemer, dying on the Cross, offered Himself to the Eternal Father as the Head of all humankind, so also, "in this pure oblation," He does not offer Himself only as the Head of the Church, but within Himself, He offers also His mystical members, since He embraces them all within His most beloved Heart, even though they are weak and infirm. The Sacrament of the Eucharist, a vivid and wondrous image of the unity of the Church, since the bread to be consecrated is derived from many grains that form one thing, gives us, from the same Author of sanctifying grace, that Spirit of charity with which we do not live our own life, but the life of Christ, and in all the members of His social Body, we love the same Redeemer.

163 164. If, therefore, in these most grievous circumstances in which we now find ourselves, there are many who adhere to Jesus Christ hidden under the veils of the Eucharist so intimately, that neither tribulation nor anguish nor hunger nor nakedness nor danger nor persecution nor the sword could ever separate them from His charity, then, without doubt, the Holy Communion, having returned in these latter times to frequent use even for children, by the most provident design of God, can become a source of that fortitude which it often awakens and strengthens, even in Christian heroes.

165. PASTORAL EXHORTATION ON ERRORS IN THE ASCETIC LIFE. Venerable Brothers, if the Christians will piously and rightly understand these things, and diligently hold them, they will more easily guard themselves from those errors which, with great danger to the Catholic faith and the ruin of souls, arise from investigations, undertaken by some arbitrarily, of this difficult subject. 163 16. MAL., I, 11. * Cf. Didache, IX, 4. 16 S Cf.

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Rom., VIII, 35.

[*Latin ed. p. 478*]

Acta 38 Apostolicae Sedis - Commentarium Officiale. Falsus "misticismus". Inde quidem non desunt ii qui, non sufficienter considerantes Apostolum Paulum de hoc argumento metaforice locutum, et (quod absolute necessarium est) significationes particulares et proprias corporis physici, corporis moralis, corporis mystici non distinguentes, huius unionis explanationem falsam dant. Nam ununt et confundunt in una persona physica Divinum Redemptorem et membra Ecclesiae, et cum hominibus res divinas tribuent, Iesum Christum erroribus et infirmitatibus humanis obnoxium faciunt. Ab falsitate huius doctrinae abhorret fides catholica et praecepta Sanctorum Patrum, abhorret mens et doctrina Apostoli Gentium, qui, etsi Christum et Corpus mysticum inter se mirabiliter coniungit, tamen opposuit eos inter se, sicut Sponsum ad Sponsum.

Falsus "quietismus". Non minus ab veritate distat periculosus error eorum qui, a arcana unione nostra omnium cum Christo, quaerunt deducere quaestum insanum quietismum, quo omnis vita spiritualis Christianorum et progressus eorum in virtute unice ad actionem divini Spiritus tribuitur, ita quod nostra debita cooperatio excluditur et praetermittitur. Nemo quidem negare potest Sanctum Spiritum Iesu Christi esse unicam fontem unde in Ecclesia et membris eius omnis vis superna emanat. Nam, ut Psalmus dicit, "Dominus dat gratiam et gloriam." Sed ut homines perseverent constanter in operibus sanctitatis, ut progrediantur cum alacritate in gratia et virtute, ut tandem non solum strenue ad summum Christianae perfectionis tendunt, sed etiam alios, secundum proprias suas vires, ad eandem perfectionem consequendam incitent, haec omnia Spiritus caelestis non volens efficit, nisi ipsi homines quotidie cum diligentia operosa cooperentur. "Nam, ut observat Ambrosius, beneficia divina non transferuntur ad dormientes, sed ad vigilantes." Quia, si in nostro corpore mortali membra corroborantur et evolvuntur per ininterruptum exercitium, multo plus hoc accidit in corpore sociali Iesu Christi, in quo singula membra fruuntur propria libertate, conscientia, actione. Itaque ille qui dixit:

(References to Eph. 5:22-23, Psalm 116:12, and Ambrose are omitted as requested.)

[*Latin ed. p. 479*]

Acta PU Pp. XII 39 1 6 9 « Vivens, non iam ego, sed Christus vivit in me », non dubitavit affirmare: « Gratia eius, id est, Dei, super me non fuit vana; immo, plus quam omnes illi laboravi, non ego, sed gratia Dei mecum ». Quare, manifestum est quod in dictis fallacibus dogmatis, mysterium de quo agimus, non esset ordinatum ad spiritualem proficuum fidelium, sed miserabiliter se vertaret ad ruinam eorum. 1 7 0 Errora de confessione sacramentali et oratione Ex his falsis assertionibus oritur etiam quod alii

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affirmant non debere valde inculcare frequentem confessionem peccatorum venialium, quia melius convenit illa confessio generalis quam quotidie Sponsa Christi cum filiis suis in Domino coniunctis per Sacros Sacerdotes, qui ad altare Dei ascendunt, facit. Verum est quod haec peccata in multis et laudabilibus modis expiari possunt, ut vos, Venerabiles Fratres, bene scitis, sed ad plus celerem progressum in quotidiano itinere virtutis, vehementer commendamus illud piissimum morem, ab Ecclesia introductum ex inspiratione Spiritus Sancti, confessionis frequens, per quam augetur recta cognitio sui ipsius, sviluppatur christiana humilitas, eradicatur perversitas morum, resistitur negligentia et torpore spirituali, aequatur conscientia, vigoratur voluntas, procuratur salutaris directio conscientiarum et augetur gratia per ipsum Sacramentu. Quos igitur inter clerum iuvenem, frequentem confessionem minuit vel extinguunt, sciant se aggredi rem alienam a Spiritu Christi et funestissimam Corpo mystico Salvatoris nostri. Sunt etiam alii qui vel negaunt precibus nostris ullam veram efficaciam impetracionis, vel conantur insinuare in mentibus quod supplicationes quae Deo in privato offeruntur, parvi momenti habeantur, sed potius vere valent illae publicae, quae in nomine Ecclesiae adhibentur, sicut quae ex Corpo mystico Iesu Christi procedunt. Hoc est omnino erratum, quia Divinus Redemptor non solum adstrictissime coniungit se ad Ecclesiam suam, qualis amantissima Sponsa, sed in ea, etiam animos singulorum fidelium, cum quibus ardentissime desiderat colloqui intima, praesertim postquam ad mensam Eucharistiae accedunt. Et quamquam oratio collectiva, « sicut ex Matre Ecclesia procedens, omnia superat... » Gal., II, 20. I Cor., XV, 10.

[*Latin ed. p. 480*]

Concerning the dignity of the Bride of Christ, moreover, all prayers, even those offered in the most private manner, are neither devoid of dignity nor of virtue, and they contribute greatly to the benefit of the entire mystical Body, since everything that is done well and righteously by individual members redounds to the benefit of all, thanks to the Communion of Saints. Nor is it forbidden to individual men, precisely because they are members of this Body, to ask for special graces for themselves, even with regard to this present life, provided that they observe conformity to the will of God; for they remain free persons and subject to their own individual needs. Furthermore, how greatly all ought to esteem the contemplation of heavenly things is proven not only by the documents of the Church, but also by the practice and example of all the Saints.

Finally, there are those who say that our prayers should not be directed to the very person of Jesus Christ, but rather to God, or to the Eternal Father, through Christ; since our Savior, as Head of his mystical Body, should be considered simply as "mediator between God and men." But this not only contradicts the mind of the Church and the custom of Christians, but also offends the truth. For, to speak with exact language, Christ is the Head of

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the entire Church according to both natures, the divine and the human; and moreover, He Himself solemnly declared: "If you ask anything in my name, I will do it." And although prayers are offered to the Eternal Father through His Only-Begotten Son, especially in the Holy Sacrifice of the Eucharist, in which Christ, being both priest and victim, performs in a special way the office of reconciler, nevertheless, very often, and even in that very holy sacrifice, prayers are offered to the divine Redeemer Himself, because all Christians must know and clearly understand that Jesus Christ is the same Son of God and the same God. Indeed, while the militant Church adores and prays to the Immaculate Lamb and the sacred Host, it seems in a certain way to respond to the voice of the triumphant Church, which sings eternally: "To him who sits on the throne and to the Lamb, be blessing and honor and glory and dominion for ever and ever."

References:

* *S. THOM., II-II, q. 83, a. 5 et 6.*

* *1 Tim., II, 5.*

* *S. THOM., De Veritate, q. 29, a. 4, c.*

*** *IOANN., XIV, 14.***

* *Apoc., V, 13.*

[*Latin ed. p. 481*]

Acta Pii PP. XII 41 EXHORTATION TO LOVE THE CHURCH. After having, Venerable Brothers, in the careful explanation of this mystery which summarizes the arcane union of all of us with Christ, in Our capacity as Teacher of the universal Church, illuminated the minds with the light of truth, We deem it fitting to also add an invitation to hearts, so that this mystical Body may be loved with that ardor of charity which does not limit itself to thoughts and words, but which bursts forth in works of activity. For, if the followers of the ancient law could thus sing of their earthly City: "If I forget thee, O Jerusalem, let my right hand forget its skill; let my tongue cleave to the roof of my mouth, if I do not remember thee, if I do not set Jerusalem above all my joy," with how much greater glory and more abundant joy ought we to rejoice precisely because we are citizens of a City built upon a holy mountain with living and chosen stones, and of which "Jesus Christ is the cornerstone." Indeed, nothing can be imagined as more glorious, nothing as more noble, nothing certainly as more honorable, than to belong to the holy, Catholic, Apostolic, and Roman Church, for which we become members of one and so venerable Body, we are guided by one and so excellent Head, we are filled with one divine Spirit, we are nourished in this earthly exile by one doctrine and by the same angelic Bread, until the time when we shall find ourselves enjoying one eternal blessedness in the heavens.

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1 7 6 1 7 7 Let it be a solid love. But, so as not to be deceived by the angel of darkness who is wont to disguise himself as an angel of light, let the supreme rule of our affection be to love the Bride of Christ as Christ Himself willed, conquering her with His blood. Therefore, not only must the Sacraments, by which our Mother the Church nourishes us, be supremely dear to us; not only must the great feasts, which she celebrates for our consolation and joy, and the sacred hymns and liturgical rites, by which she raises our minds to heavenly things, be precious to us; but we must also hold in high regard those things which are called sacramentals, as well as all the practices of...

[*Latin ed. p. 482*]

Acta Apostolicae Sedis - Commentarium Officiale 42: Cum pietate, ipsa Ecclesia desiderat suaviter animos fidelium Spiritu Christi pervadere, ad ipsorum consolationem. Non solum est nostri officium, ut filii, matris Ecclesiae pietatem erga nos debite reciprocemus, sed etiam ei reverentiam professi debemus, propter auctoritatem a Christo illi confertam, ita ut judicium nostrum ei pleniter submittamus, ad obsequium ipsius Christi. Quapropter obligati sumus legibus et praeceptis eius in rebus moralibus obtemperare, etiamsi haec aliquando naturae nostrae, quae lapsa est ab statu originalis innocentiae, gravem iniuriam inferant. Sic etiam corpus nostrum rebelle voluntariis poenis reprimere debemus, dum etiam docemur aliquando abnegare res gratae, etiamsi non sint nocivae. Nec nos limitari debemus ad amandum hoc Corpus mysticium, quod eminens est propter divinitatem Capitis eius et dona caelestia, sed amemus illud amore operoso, qui se manifestat etiam in carne mortali nostra, quae interdum consistit ex membris quae omnia debilia naturae humanae habent, etiamsi illa minus digna sint locum quem in eo venerando corpore occupant. 1 7 9: Per quem Christum in Ecclesia contemplamus. Ad hoc ut talis amor plenus in animis nostris regnet et diebus diebus augeatur, necessarium est nos adeo assuescere ut in Ecclesia ipsum Christum cognoscamus. Nam Christus est qui in Ecclesia sua vivit, qui per eam docet, gubernat et sanctitatem communicat; Christus est qui in multis formis se manifestat in variis membris societatis suae. Si omnes Christiani se diligentemente ad vivendum ex spiritu fidei tam vigoroso dederint, tum non solum debitum honoris tributum erit membris excellentissimis huius corporis mystici, et praesertim illis quae mandato divini Capitis unum diem de animabus nostris rationem habebunt; sed etiam ea membra diligenter habebunt in animo, ad quae Salvator noster amorem praetulit: debiles, vulnerati et aegri, qui vel medicina materialis vel remedia supernaturalia indigent, infantes, quorum innocentia hodie periculosis rebus exposta est, et quorum anima tenera quasi cera formabilis est, et tandem pauperes, in quibus, dum eos succurrimus, ipsam personam Iesu Christi inveniemus. 180: Recte Apostolus nos monet: « Membra cor-

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poris ». (II Cor., X, 5) « Obedite ducibus ». (Hebr., XIII, 17). 1 7 0 14

[*Latin ed. p. 483*]

"Acta Pii Pp. XII 43, quae videntur debiliora, multo magis necessaria sunt, et quae putamus minus praeclara, circumdamus maiore honore." Hanc gravissimam sententiam, conscii responsabilitatis altissimae quae nobis commissa est, iudicamus necessarium hodie repetere, cum cum profunda afflictione videmus quod deformibus corporis, deficientibus et affectis morbis hereditariis aliquando vita aufertur, quasi essent onerosum pondus pro societate. Pessimius adhuc, talis remedia ab aliquibus laudatur quasi inventum progressus humani, quod res ad commune bonum valde profuturum sit. Sed quis, si sensum habeat, non videt quod hoc non solum repugnat legi naturali et divina, impressa in animo cuiusque, sed est violenta offensa contra omnia sensus humanitatis praestantissima? Sanguis talium infelicium, Redemptori nostro tanto cari quanto plus degni miseriae, "ad Deum a terra clamant."

Imitemur Christum in amore erga Ecclesiam.

Ut illa sincera caritas, per quam in Ecclesia et in membris eius Salvatorem nostrum considerare debemus, non paulatim languideat, summum est opportunum ipsum Iesum, ut insuperabilem exemplum amoris erga Ecclesiam, in mente habere.

a) PER AMPLITUDINEM AMORIS.

Primum, conamini imitari extensionem hujus amoris. Unica est Sponsa Christi, et haec est Ecclesia: et tamen amor Sponsi divini tam amplum est, ut, sine aliquo excludendo, in Sponsa sua totum genus humanum amplectatur. Nam causa qua Salvator noster sanguinem suum effundit, ipsa fuit illa reconciliationis cum Deo in Cruce omnium hominum, quamvis diversi nationis et stirpis, et eos in unum Caput coniungendi. Verus amor Ecclesiae igitur non solum postulat ut sintimo vicivigilantes erga alios, ut membra eiusdem corporis quae gloria aliorum membrorum fruuntur et dolorem aliorum patiuntur, sed etiam in aliis hominibus, etiamsi adhuc non coniunctis nobis in corpore Ecclesiae, fratres Christi secundum carnem, vocatos simul nobiscum ad eandem aeternam salutem, recognoscere.

[*Latin ed. p. 484*]

Acta Apostolicae Sedis - Official Commentary. It is, alas, true that, especially in these times, there are those who, in their perverse pride, exalt aversion, hatred, and malice as something that elevates and ennobles human dignity and worth. We, however, while lamenting the disastrous fruits of such doctrine, follow our peaceful King, who taught us to love not only those who are not of our nation and our lineage, but even our enemies. We, penetrated by the most gentle sentiment of the Apostle of the Gentiles, with

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him extol the length, breadth, height, and depth of Christ's love; that love, namely, which no difference of origin and customs can weaken; which not even the vast expanse of the ocean can diminish; and which, finally, neither wars, whether undertaken for a just or unjust cause, will ever be able to destroy.

In this most grave hour, Venerable Brothers, while so many bodies are painfully torn and so many souls oppressed by sadness, it is necessary to call all to these sentiments of superior charity, so that, through the collective effort of all the good, such immense spiritual and material needs may be met, in a wonderful race of love and compassion: while our thoughts are particularly directed to those who belong to those organizations, of whatever kind, that carry out works of assistance. In this way, the zealously generous nature of the Mystical Body of Jesus Christ and its inexhaustible fecundity will spread splendor throughout the world.

b) WITH CONSTANT DILIGENCE. Since the breadth of the charity with which Christ loved his Church corresponds to his loving constancy in works, with this same charity, we all, with constant and zealous will, must love the Mystical Body of Christ. Indeed, it is impossible to find a single hour in the life of our Redeemer in which he did not work until exhausted by labor, although he was the Son of God, to found his Church or to make it stable: from his Incarnation, when he laid the first foundation of the Church, to the end of his mortal course, with examples of the most brilliant holiness, with preaching, with conversation, with gathering the crowds, with teaching. Therefore, it is our desire that all who recognize the Church as their mother, carefully consider that they must not only love the sacred ministers and those only who have...

(References follow, as indicated in the original text: Luc. X, 33-37; Luc. VI, 27-35; Matt. V, 44-48; Eph. III, 18.)

[*Latin ed. p. 485*]

Acta Pii PP. XII 45: Having offered himself to God in religious life, it also behooves all other members of the mystical Body of Christ, each according to their ability, to strive with all effort and diligence in the building and development of that same Body. We especially desire that those who, enlisted in the ranks of the Catholic Action, cooperate in the apostolate of the bishops and priests in their apostolic activity, as well as those who, united in pious sodalities, collaborate for the same purpose, give due consideration to this matter (as, indeed, they already do with commendable zeal). It is clear to all how the diligent activity of all these individuals is of the utmost importance and of the greatest moment in the present circumstances. Nor can we fail to say a word to fathers and mothers of families, to whom our Redeemer entrusted the most delicate members of his mystical Body. We therefore earnestly implore them that, for the love of Christ and the Church, they provide with all diligence for those entrusted to their care, so that they

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may be guarded from every kind of snare with which they are so easily tempted today.

e) WITHOUT NEGLECTING PRAYER: Our Redeemer manifested his most ardent love for the Church in particular through the fervent prayers which He offered to His heavenly Father on its behalf. For, (to cite but a few examples), it is known to all, Venerable Brothers, how He, as He was about to ascend the scaffold of the cross, raised fervent invocations for Peter, for the other Apostles, and finally for all those who, in the preaching of the divine word, would believe in Him.

1 8 9 190 1 9 1: For the Members of the Church: As an example of Christ, we too must daily ask that the Lord may send laborers into His harvest; each day, the common prayer must ascend to heaven to commend all the members of the mystical Body of Jesus Christ. First, the sacred prelates, to whose particular care the diocese of each is entrusted; then, the priests; and finally, the religious men and women, who, following the call of God, both at home and in infidel lands, defend, increase, and promote the Kingdom of the Divine Redeemer. No member of this venerable Body should...

192 1, 9 1 8 0 1 8 1 1 6 2 Cf. Luke, XXII, 32. Cf. John, XVII, 9-19. Cf. John, XVII, 20-23. Cf. Matthew, IX, 38; Luke, X, 2.

[*Latin ed. p. 486*]

Acts of the Apostolic See - Official Commentary 46: It is fitting that these things should not be forgotten in the common prayer; but especially that those who are oppressed by the sufferings or anxieties of this world, or, having completed their mortal course, are being purified in the flames of expiation, should be remembered. And neither should those who are being instructed in the Christian doctrine be neglected, so that they may be cleansed as soon as possible in the laver of baptismal waters. We also ardently desire that the common prayers embrace, with the same fervent charity, both those who are not yet illuminated by the light of the Gospel, and who are not yet within the safe fold of the Church; and also those who, due to a miserable division of the unity of the faith, have separated themselves from Us, who, though unworthy, represent in this world the person of Jesus Christ. For this reason, we repeat the divine supplication of our Savior to the Father: "That they may all be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." (John 17:21)

193: For those who are not yet members: Even those who do not belong to the visible body of the Church, as you well know, Venerable Brothers, from the beginning of Our pontificate, We entrusted to heavenly protection and heavenly guidance, solemnly protesting that, following the example of the good Shepherd, nothing was more dear to Us than that they should have life, and have it in abundance. And that solemn declaration of Ours, after having implored the prayers of the whole Church, We intend to repeat in

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this Encyclical Letter, with which We have celebrated the praises "of the great and glorious Body of Christ"; with a heart overflowing with love, We invite all and each to readily follow the inner impulses of divine grace, and to do everything to escape from those present conditions, in which they cannot certainly feel secure of their own salvation, because, although by a certain unconscious desire and longing they are ordered to the mystical Body of the Redeemer, nevertheless they are deprived of those many heavenly gifts and helps which are given only in the Catholic Church. Therefore, let them return to Catholic unity, and let all, united with Us in the single communion of the Body of Jesus Christ, join with Us to the only Head in the society of a most glorious love.

194: Without ever ceasing to pray to the Holy Spirit.

195: Cf. Litt. enc. Summi Pontificatus: A. A. S., 1939, p. 419.

196: Irenaeus, Adversus Haereses, IV, 33, 7: Migne, PG, VII, 1076.

197: Cf. Pros IX, Iam vos omnes, 13 September 1868: Act. Conc. Vat., C. L., VII, 10.

198: Cf. GELAS. I, Epist. XIV: Migne, PL, LIX, 89.

199: John, XVII, 21.

[*Latin ed. p. 487*]

Acts of Pope Pius XII, 47: "With love and truth, We await them with open arms, not as strangers, but as children entering into their own paternal home. However, while We desire that such a prayer may rise uninterruptedly to God from the entire mystical Body, so that all the erring may enter as soon as possible into the one fold of Jesus Christ, We declare it absolutely necessary that this be done with free and spontaneous will, for We cannot believe except those who will. Therefore, if some, who do not believe, are in fact forced to enter the building of the Church, to approach the altar, to receive the Sacraments, these, without a doubt, do not become true Christians, since faith, without which it is impossible to please God, must be the free 'homage of the intellect and the will.' Therefore, if it should sometimes happen that, contrary to the constant doctrine of this Apostolic See, someone is forced, against his will, to embrace the Catholic faith, We cannot, in conscience of Our duty, refrain from expressing Our disapproval. And since men possess free will and can, even under the influence of disturbances of mind and perverse passions, abuse their freedom, it is necessary that they be effectively drawn to the truth of the Father of lights by the operation of the Spirit of His beloved Son.

198 1 9 9 2 0 0 2 0 1 2 0 2 That many, alas, still stray far from the Catholic truth and do not bend their minds to the impulse of divine grace, this happens because neither they nor the faithful Christians raise to God more fervent prayers for this purpose. We therefore earnestly and insistently exhort all those who feel love for the Church, never to cease, following the

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example of the divine Redeemer, from offering such supplications.

2 0 3 For the Rulers: And likewise, especially in the present time, it seems to Us not only opportune but necessary that ardent supplications be offered for kings, for princes, and for all those who, attending to the government of peoples, can, by their external protection, contribute to..."

[*Latin ed. p. 488*]

Acta Apostolicae Sedis - Official Commentary 48, to aid the Church, so that, with the civil society rightly ordered, "peace, the work of justice," may flourish under the breath of divine charity, bringing solace to humankind tormented by the terrifying waves of the present storm, and so that the holy Mother Church may live a quiet and tranquil life in piety and chastity. We must earnestly ask God that all those who govern peoples may love wisdom, so that the following most grave judgment of the Holy Spirit may never fall upon them: "The Most High will examine your works and scrutinize your thoughts; for you, ministers of His kingdom, have not governed justly, nor have you observed the law of justice, nor have you walked according to the will of God. Terrible and swift He will come upon you, for a most rigorous judgment will be made of those who are in high places. For to the humble, mercy is shown, but the mighty will be mightily punished! For the Lord of all will not turn away before a person, nor will He be subject to the greatness of anyone; for He has created the great and the small, and He cares equally for all. But a more rigorous judgment is reserved for the powerful; therefore, O kings, My words are addressed to you, that you may learn wisdom and not yield."

d) COMPLETING WHAT IS LACKING IN THE PASSION OF CHRIST. Furthermore, not only did Christ the Lord tirelessly labor and incessantly pray, revealing His love for His immaculate Bride, but also through the pains and sorrows willingly and lovingly endured for Her: "Having loved His own, He loved them to the end." Indeed, He acquired the Church only through His own blood.

Therefore, following in the bloody footsteps of our King, as our salvation demands, let us willingly undertake our own path: "For if we have been grafted onto His likeness in death, we shall also be in His resurrection," and "if we have been united with Him in death, we shall also be united with Him in life." This is also required by true and active charity, both towards the Church and towards those souls who are part of the same.

2 0 4 2 0 5 2 0 6 2 0 7

a i Is., XXXII, 2 0 5 Cf. I Tim., I I, 2. Cf. Sap., V I, 23.

2 0 4 207 17. Ibidem, V I, 4-10.

2 0 5 IOANN:, XIII, .1.

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2 0 9 Cf. Act., X X, 28. Rom., V I, 5. II Tim., I I, 11.
3 10 211

[*Latin ed. p. 489*]

Acta Pii PP. XII 49. The Church is one with Christ. For although our Savior, through His most grievous sufferings and His bitter death, merited for His Church a treasure of graces that is truly infinite, yet, by the disposition of Divine Providence, these graces are distributed to us only in part; and their lesser or greater abundance depends in no small measure on our good works, from which a true shower of heavenly gifts, willingly bestowed by God, is drawn down upon human souls. This shower of heavenly graces will certainly be abundant, if we not only make use of fervent prayers to God, especially by participating daily, if possible, and with devotion in the Holy Sacrifice of the Eucharist; if we not only do our best to alleviate the sufferings of so many who are in need through acts of Christian charity; but if we love the imperishable things in preference to the fleeting things of this life; if we restrain this mortal body through voluntary mortifications, denying it what is unlawful and imposing upon it what is unpleasant and arduous; and if, finally, we accept with submission, as from the hand of God, the labors and trials of this present life. For in this way, according to the Apostle, "we complete, in our flesh, that which is wanting of the sufferings of Christ, for the sake of His Body, which is the Church."

While we write these things, a countless multitude of the wretched presents itself to our view, and we lament them with sorrow: the sick, the poor, the maimed, widows, and orphans, and many others who, through their own misfortunes or those of their loved ones, sometimes lie in true mortal anguish. Therefore, we earnestly exhort all those who, for any reason, are immersed in sadness and anguish, to lift up their eyes to heaven with hearts full of confidence, and to offer their sufferings to that God who will one day render them a bountiful reward. And let all be certain that their suffering is not in vain, but is exceedingly fruitful for good, both for themselves and for the Church, if they, aiming at this end, will know how to endure it with patience.

To better achieve this purpose, it is of great benefit to offer oneself daily and devotedly to God, as do the members of that pious association, which is called the Apostolate of Prayer, a society that, on this occasion, as we are most grateful to God, we are eager to commend to you with the utmost earnestness. For if there was ever a time when, to obtain the salvation of souls, we must unite our sufferings with the torments of the Divine Redeemer, today, especially, Venerable Brothers, such is the case.

Cf. Col., I, 24. ACTA, vol. X, n. 7 - Appendix.

[*Latin ed. p. 490*]

Acta Apostolicae Sedis - Commentarium Officiale 50. Verily, while a

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monstrous war engulfs almost the entire globe in its flames, causing so many deaths, so much misery, and so many misfortunes. And especially today, it is incumbent upon all to abstain from vices, from the allurements of the world, from the unrestrained pleasures of the senses, as well as from those earthly things, frivolous and vain, which have no connection either with Christian formation of the soul, nor with the attainment of Heaven. Rather, we must reiterate in our minds the most serious statement of Our Predecessor, Leo the Great, who affirms that, through baptism, we are made flesh of the Crucifix, and that beautiful prayer of St. Ambrose: "Carry me, O Christ, to the cross, which is salvation for the wandering, in which alone is rest for the weary, and in which alone those who die shall have life." 213 2 1 4 Before bringing this writing to a close, we cannot refrain from once again earnestly exhorting all to love the Holy Mother Church with a zealous and active affection. For her safety, for her most fruitful and abundant growth, we must offer to the Eternal Father each day our prayers, our labors, our anxieties, if we truly care about the salvation of the entire human family, redeemed by the divine blood. And while threatening clouds obscure the sky, and dangers and threats loom over all of human society and even the Church herself, we entrust our persons and all that belongs to us to the Father of mercies, beseeching Him: "Turn, we pray, O Lord, Your gaze upon this Your family, for whom our Lord Jesus Christ did not hesitate to deliver Himself to His executioners and to endure the torment of the cross." 2 1 5 2 1 3 2 1 i 215 Cf. Serm. LXIII, 6; LXVI, 3: MIGNE, P. L., L I V, 357 et 366. In Ps. 118, XXII, 30: MIGNE, P. L., X V, 1521. Off. Maior. Held.

[*Latin ed. p. 491*]

Acta Pii PP. XII 51 EPILOGO: LA BEATA VIRGINIS MARIA

Venerabili Fratelli, adimplemus haec nostra patrina desideria, quae certissime etiam vestra sunt, et sit nobis omnibus data vera caritas erga Ecclesiam, Virginem Matrem Dei, cui anima sanctissima impleta est Spiritu Sancto Jesu Christi plus quam omnes aliae animae simul; Illa, « in nomine omnis humanae naturae », dedit consensum ut « species matrimonii spiritualis inter Filium Dei et humanam naturam » fieret. Illa, cum partu mirabilissimo, illuminavit fontem omnis vitae caelestis, Christum Dominum, iam in utero suo virginali ornato dignitate Capitis Ecclesiae; Illa potuit eum, post natum, ostendere, ut Prophetam, Regem et Sacerdotem, illis inter Iudaeos et Gentiles qui primi ad adorandum eum currerunt. Praeterea, Filius eius, ad placitum matris suae, « in Cana Galileae », operavit illud mirabile prodigium, per quod « discipuli eius in eum crediderunt». Illa, immaculata ab omni macula, sit personalis sit hereditaria, et semper strictissime coniuncta cum Filio suo, eum offerre potuit Eterno Patri in Calvario, holocaustum faciens omnium

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iurium matris et amoris matris, sicut nova Eva, pro omnibus filiis Adam contaminatis miseranda praeventione progenitoris. Sic, Illa, quae corpore Matrem Nostri Capitis erat, spiritualiter omnium membrorum eius Matrem fieri potuit, novo titulo doloris et gloriae. Illa, per preces eius efficacissimas, impetravit ut Spiritus divini Redemptoris, iam super Crucem effusus, in die Pentecostes in Ecclesiam, nuper natam, infunderetur cum donis prodigiosis. Denique, Illa, animo forti et fiduciali tolerans immensa sua doloris, plus quam omnes fideles Christiani, vera Regina Martyrum, « perfecit quae desunt passionibus Christi... pro corpore eius, quod est Ecclesia»; et pro mystico corpore Christi, nato ex corde apertissimo Nostri Salvatoris, eadem materna sollicitudine et cura premurans, sicut in cunis, parvam Iesum nutrit et lacte suo refecit.

[*Latin ed. p. 492*]

The Acts of the Apostolic See - Official Commentary. The same most holy Mother of all the members of Christ, to whose Immaculate Heart we have confidently consecrated all men, and who now in heaven, reigning together with her Son, shines in the glory of body and soul, may strive diligently to obtain from Him that, from the exalted Head, abundant graces may flow without interruption upon all the members of the mystical Body. She herself, with her ever-present patronage, as in the past, so today, may protect the Church and may obtain for it, and for the entire human family, finally from God an era of greater tranquility.

We, confident in this supreme hope, as a sign of heavenly graces and as a testimony of Our particular benevolence, impart to you all, individually, Venerable Brothers, and to the flock entrusted to each of you, with an outpouring of heart, the Apostolic Blessing.

Given in Rome, near Saint Peter's, on the twenty-ninth day of the month of June, in the feast of the Holy Apostles Peter and Paul, in the year 1943, the fifth of Our Pontificate.

PIUS PP. XII

Cf. Pius X, *Ad diem illum*: A. S. S., XXXVI, p. 453.

[*Latin ed. p. 493*]

John XIX, City of Vatican, Wednesday, March 31, 194[?]. No. 2. ACTA APOSTOLICAE SEDIS, SUPPLEMENT. Regarding the State of the City. Pontificate of His Holiness Pope Pius XII. Year TN. No. XX. Decree of the Pontifical Commission for the State of the City of the Vatican, concerning the organization of the offices and services of the Governatorate of the City of the Vatican, and the personnel structure. March 19[?]. THE PONTIFICAL COMMISSION FOR THE STATE OF THE CITY OF THE VATICAN. Having considered the necessity of issuing regulations concerning the or-

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ganization of the offices and services of the Governatorate of the City of the Vatican, and the personnel structure of the personnel employed by the Governatorate itself; By virtue of the powers conferred by the reigning Supreme Pontiff, Pope Pius XII, upon the Pontifical Commission by the decree of March 20, 1939, and by the rescripts of the audiences of December 19, 1942, and March 20, 1943, granted to the Cardinal President of the Pontifical Commission and attested by the same Cardinal;

[*Latin ed. p. 494*]

Having heard the opinion of the General Counselor of the State, the following DECREE is issued:

TITLE I: Organization of the Offices and Services of the Governorate

Article 1. The offices and services of the Governorate are named and divided as follows:

I. General Directorate of Papal Monuments, Museums, and Galleries.

II. General Directorate of Technical Services, under which are:

a) The Secretariat Office;

b) The Apostolic Florist;

c) The Construction Service;

d) The Service of Laboratories and Installations;

e) The Service of Gardens, Roads, and Sanitation;

f) The Motor Vehicle Service.

III. General Directorate of Economic Services, under which are:

a) The Service of Provisions and the Commissary;

b) The Goods Office;

c) The Post Office;

d) The Telegraph and Telephone Office;

e) The Office of Taxes.

IV. Secretariat, Protocol, and Archives Office.

V. Legal Office.

VI. Office of Personnel and Civil Registry.

VII. Accounting Office.

VIII. Health Services.

IX. Papal Gendarmerie.

X. Radio Station.

XI. Observatory.

The distribution of the offices and services of the Governorate is also indicated in the table attached to this decree under the letter A.

Article 2. The distribution of specific duties among the individual offices and services dependent on the General Directorate of Technical Services

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and the General Directorate of Economic Services is determined by the Pontifical Commission, upon proposal of the respective General Director.

[*Latin ed. p. 495*]

TITLE II: Personnel. Article 3. – The personnel dependent on the Governatorate, excluding ecclesiastical personnel, and also excluding medical personnel and the Pontifical Gendarmerie, which latter continue to be governed by their respective regulations, is divided into: a) regular staff; b) special staff. CHAPTER I: Regular Staff. Article 4. – Depending on their duties, the regular staff is divided into the following groups: a) administrative; b) technical; c) artistic-scientific; d) telecommunications; e) security and maintenance. Article 5. – The assignment of personnel to the different groups does not constitute a reason for permanence: the employee may be transferred at any time from one group to another by decision of the Pontifical Commission. Article 6. – Depending on the hierarchical relationship, the regular staff is divided into three categories: I. Officials; II. Employees; III. Subordinates. Each category is divided into classes, as shown in the table attached to this decree under the letter B. The corresponding salaries are established in the amounts indicated in the same table. Article 7. – The staffing of the regular personnel of the offices and services of the Governatorate, divided by groups and categories, is determined in the list attached to this decree under the letter C, part one. The division into classes of the regular positions is established by…

[*Latin ed. p. 496*]

8. *Acta Apostolicae Sedis* – Supplemento: The composition of the staff, as mentioned in the preceding paragraph, is determined in the table attached to this decree, under the letter G, part second.

Article 8. – To the positions that become vacant in each class, employees of the same group are assigned, when necessary, through promotion by examination or by comparative merit, provided they have belonged to a lower class for at least three years. The conditions for the examination and the related procedures are established on a case-by-case basis. Promotion by comparative merit takes place among the employees of the class immediately lower than the one in which the vacancy occurred, and, if necessary, among the employees of the subsequent classes of the same category, who possess the appropriate qualifications. In the comparison of merit, the length of service and rank, as well as academic and professional titles, are taken into consideration.

Article 9. – Employees who have been retained in service after reaching their sixty-fifth year of age, employees who, in the two years preceding, have received one of the disciplinary sanctions mentioned in Article 88 of the regulations of December 5, 1932, No. XXXIII, and employees who are not actively engaged in service, may not be admitted to promotion.

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Article 10. – Employees of the first class of the second category may be promoted, with the procedures outlined in Article 8, to the vacant positions in the fourth class of the first category (officials).

Article 11. – In exceptional cases, subordinates of the first class may be promoted, always with the procedures outlined in Article 8, to the vacant positions in the fourth class of the second category (employees). If such a transfer occurs, the seniority accrued in the third category remains valid for the purposes of quinquennial increases, in the amount established for that category; the calculation of quinquennial increases, in the amount established for the second category, begins to accrue from the date of the promotion; however, the total amount of increases may never exceed the total amount of quinquennial increases established for the second category.

Article 12. – The hierarchical relationship among employees is established by category; within the same category, by class; and within the same class, by seniority. Seniority is determined by the date of the assignment to the class; in the event of equal dates, by the date of the appointment or promotion to the previous class; in the event of equal dates for all, by age, except in cases where the rights resulting from the aforementioned factors are clearly established.

[*Latin ed. p. 497*]

Laws and Regulations of the State of the City of Vatican 9, concerning classifications obtained in competitive examinations or promotions based on comparative merit. Article 13... - The heads of offices and services dependent on the General Directorate of Technical Services and the General Directorate of Economic Services, and the heads of offices referred to in numbers I, V, V, VI, and VII of Article 1, are appointed, by discretionary decision, from among those belonging to the category of officials, without distinction of class, but with regard to the needs of each office. Personnel CHAPTER II Special Status Article 14. - Personnel with special status are hired for supplementary or contingent services, in accordance with the provisions contained in the decree of His Excellency the Governor of the State, dated March 3, 1936, No. 2012, to the extent that they are compatible with the provisions of this decree. Article 15. - Personnel with special status are assigned, for the purpose of equivalence, to the categories and classes established for ordinary personnel, and their remuneration is fixed at the corresponding level to the initial salary established, for each class, in the table attached under the letter B. Article 16. - If the duration of service with special status is extended, through successive extensions, beyond five years, the Pontifical Commission may, at its discretion, grant increases in remuneration, not exceeding in number and amount the corresponding quinquennial increases established for ordinary personnel. TITLE III Implementing and Transitional Provisions Article 17. - Upon the entry into force of this decree, all personnel of the Governorate with ordinary status who

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are actively engaged in service, excluding medical personnel and the Pontifical Gendarmerie, retain the rights acquired regarding their rank, salary, and seniority, and are assigned, enrolled, or promoted, with effect from the entry into force of this decree, to the groups, categories, and classes referred to in Articles 4 and 6, as indicated in the lists attached to this decree under the letter D, part one and part two.

[*Latin ed. p. 498*]

Article 18. — Should an excess of personnel be verified within individual groups, in relation to the number of employees established in the staff for that category, according to Article 7, paragraph 1, no promotions or new hires may be made until such excess has been absorbed by vacancies that will gradually occur.

Article 19. — Employees who, at the time of their assignment, are already in service and have reached the age of sixty-five, or will reach that age within one year from the date of entry into force of this decree, shall be confirmed in service, provided they are suitable, until March 31, 1944.

Article 20. — The recognition of seniority for the purposes of periodic increases for employees who, at the time of their assignment, move from the third category to the second category, shall be carried out according to the provisions of Article 11, paragraph 2.

Article 21. — Service rendered in a special role by employees who, with the entry into force of this decree, move from the special role to the regular role, shall be recognized as valid for the purposes of quinquennial increases and retirement benefits, except for the payment of quinquennial increases for the time already elapsed. The Governatorate shall therefore redeem the life insurance policy and the capitalization policy held by the employee who is already enrolled in the special role; from the amounts derived from the redemption, the amounts of withholdings, in the amount of five percent on the salaries received, starting from the date of commencement of the service rendered in the special role, shall be deducted and paid to the pension fund; the remaining sums shall be retained. The calculation of quinquennial increases shall be made, where applicable, according to the provisions of Article 11, paragraph 2.

Article 22. — Employees who, with the entry into force of this decree, move from the special role to the regular role are exempt from the test referred to in Article 25 of the amendments to Regulation No. XXXIII of December 5, 1932, for the offices and services of the Governatorate, issued on December 28, 1934, No. LUI.

Article 23. — The assignment of personnel in the special role to the various offices and services of the Governatorate, and the related classification, in accordance with Article 15, are determined in the lists attached to this decree under letter D, part one and part three. The duration of the service

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shall, in any case, be established for one year from the date of entry into force of this decree, unless otherwise extended.

[*Latin ed. p. 499*]

Laws and Regulations of the State of the City of Vatican 11. Article 24. – To all permanent employees holding a special position who, on the date of publication of this decree, have served in that position for a period of more than five years, an increase in salary of one hundred lire per month is granted, effective from the date of entry into force of this decree, except for any reductions established by decree No. XL V I, dated December 20, 1933. From this same date, the period necessary for any further increases, as mentioned in Article 16, begins to accrue. The provisions of this article do not apply to employees who, with the entry into force of this decree, transfer from a special position to a regular position. Article 25. – No appeal is permitted against any measures implementing the provisions established in this decree, for any reason whatsoever. Article 26. – For all matters not regulated in this decree, the provisions previously issued remain in force. Article 27. – All provisions contrary to those of this decree are hereby repealed. Article 28. – This decree shall enter into force on the day following that of its publication. The original of this decree, bearing the seal of the State, shall be deposited, together with its appendices, in the Archive of Laws of the State of the City of Vatican, and the corresponding text shall be published, with appendices A and B, in the Supplement to the Acta Apostolicae Sedis, so that all to whom it pertains may observe it and ensure that it is observed. Authentic copies of appendices C and D shall be deposited with the Office of Personnel and Civil Status. City of Vatican, March 31, 1943. NICOLA Card. CANALI, President. fr. KA FF A ELLO CARLO Card. Bossi. GIUSEPPE Card. PIZZARDO. Primo Principi, Secretary.

[*Latin ed. p. 500*]

Appendix A to the decree of the Pontifical Commission for the State of the City of the Vatican, March 31, 1943, No. XX.

DESIGNATION AND DIVISION OF OFFICES:

General Directorate of Pontifical Monuments, Museums, and Galleries.
General Directorate of Technical Services.
General Directorate of Economic Services.
Secretariat Office.
Office of Provisions and Administration.
Apostolic Florist's Shop.
Goods Office.
Construction Service.

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Post Office.
Service of Laboratories and Installations.
Telegraph and Telephone Office.
Service of Gardens, Roads, and Sanitation.
Tax Office.
Automobile Service.
Secretariat, Protocol, and Archives Office.
Legal Office.
Personnel and Civil Registry Office.

SERVICES OF THE GOVERNORATE:

Accounting Office.
Health Services.
Pontifical Gendarmerie.

[*Latin ed. p. 502*]

Appendix B to the decree of the Pontifical Commission for the State of the City of Vatican, March 1948, No. XX.

General Directors (appointed by the Holy See)
1! Initial Salary After 5 years After 10 years After 15 years
3500 3850 4200 4500
Category I: Officials
Category II: Employees
CLASS Initial Salary After 5 years After 10 years After 15 years
1*. . . . 2750 3000 3200 3500
2 . 2250 2500 2750 3000
3*. . . 2000 2250 2500 2750
4* 1750 2000 2250 2500
. 1500 1750 2000 2250
3» . . . 1250 1500 1750 2000 2500
4* . . 1000 1250 1500 1750

CLASS 1* .

Category III: Subordinates
CLASS 1 a j¡ 2 a . . . 3*. . 4 . a
Initial Salary After 5 years After 10 years After 15 years After 20 years
1000 1100 1200 1300 1400
950 1050 1150 1250 1350

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900 1000 1100 1200 1300
850 950 1050 1150 1250
5 a . . . 800 900 1000 1100 1200
6 a . . . 750 850 950 1050 1150
7» . . . 700 800 900 1000 1100

Note: The salaries listed in this table are subject to the reductions established by decree No. XLVI, dated December 29, 1933.

[*Latin ed. p. 504*]

Appendix C to the decree of the Pontifical Commission for the State of the City of Vatican, March 31, 191$, No. XX. - PART I. - Staffing structure of the permanent personnel of the offices and services of the Governorate, divided by groups and categories. (Excluding medical personnel and the Pontifical Gendarmerie). PART II. - Classification of the number of permanent positions established by the staffing structure. (Excluding medical personnel and the Pontifical Gendarmerie). Appendix I) to the decree of the Pontifical Commission for the State of the City of Vatican, March 31, 191$, No. XX. PART I. - List of the permanent and special personnel of the Governorate, divided by units. (Excluded from this list are medical personnel and the Pontifical Gendarmerie. Ecclesiastical personnel and personnel with special assignments are included in this list for informational purposes only, even though they are not part of the permanent staff). PART II. - List of the permanent personnel of the Governorate, divided by groups, categories, and classes. (Excluding medical personnel and the Pontifical Gendarmerie). PART III. - List of the special personnel of the Governorate, divided, for the purpose of comparison, into categories and classes.

[*Latin ed. p. 506*]

Year XV, No. 3, ACTA APOSTOLICAE SEDIS SUPPLEMENTUM, concerning the laws and regulations of the City State of Vatican City. Pontificate of His Holiness Pope Pius XI. Year XXI, No. X. Decree of the Governor of the State, by which certain postal values are declared invalid. May 26, 1943. THE GOVERNOR OF THE STATE. Having considered Article 5, Section 1, of the fundamental law of the City of Vatican City, June 7, 1929, No. I, as well as Articles 2 and 20, letter c), No. 5, of the law of June 7, 1929, No. II, concerning the sources of law; Having considered the decree of June 20, 1936, No. LVII, relating to the issuance of a series of commemorative postage stamps for the World Exhibition of the Catholic Press; Having heard the opinion of the General Counselor of the State; DECREES: 1. The commemorative postage stamps of the World Exhibition of the Catholic Press, as referred to in the decree of June 20, 1936, No. LVII, are declared invalid, effective June 1, 1943. 2. This decree shall be published, in addition to the usual methods, by posting it in the post offices of the State. Vatican City, May twenty-sixth, nineteen hundred and forty-three. THE GOVER-

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NOR, CAMILLO SERAFINI.

[*Latin ed. p. 508*]

In the fifteenth year of the City of Vatican, on Tuesday, July 20, 1915, No. 4, SUPPLEMENT TO THE APOSTOLIC SEE, concerning the laws and regulations of the City of Vatican State. Pontificate of His Holiness Pope Pius XII - Year TN. XXII. - Decree of the Governor of the State, by which certain postal values are declared to be no longer in circulation.

July 20, 1915.

THE GOVERNOR OF THE STATE.

Having considered Article 5, Chapter 1, of the fundamental law of the City of Vatican, dated June 7, 1929, No. 1, as well as Articles 2 and 20, letter o, No. 5, of the law of June 7, 1929, No. 11, concerning the sources of law;

Having considered the decrees:

a) September 15, 1931, No. XXIII, concerning the overprinting of postage stamps;

b) June 2, 1939, No. 1, concerning the issuance of a series of commemorative postage stamps of the Coronation of the Supreme Pontiff, Pope Pius XII;

Having heard the opinion of the General Counselor of the State;

[*Latin ed. p. 509*]

Acts of the Apostolic See - Supplement

ORDER No. 1.

The following postage stamps are declared invalid, effective from August 1, 1943:

1. Those stamps of all values which bear the overprints with the inscriptions: "SEGNATASSE" and "PER PACCHI," as specified in the order of September 15, 1931, No. XXIII.

2. The stamps of the values of 25, 75, and 80 centesimi, and 1.25 lire, of the issue authorized by the order of June 2, 1939, No. I.

2. This order shall be published, in addition to the usual methods, by posting it in the post offices of the State.

Vatican City, July 20, 1943.

THE GOVERNOR

CAMILLO SERAFINI

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